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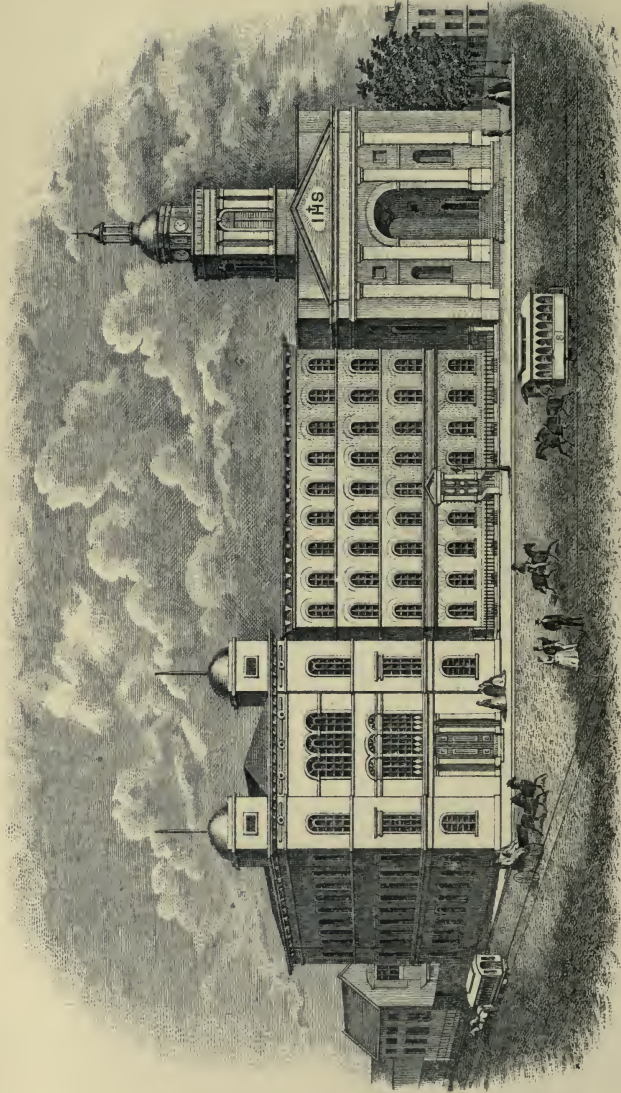












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# St. Louis University.

ST. LOUIS, MO.

HISTORICAL SKETCH  
OF THE  
ST. LOUIS UNIVERSITY;  
THE CELEBRATION OF ITS  
FIFTIETH ANNIVERSARY  
OR  
GOLDEN JUBILEE,  
ON  
*JUNE 24, 1879.*

BY  
WALTER H. HILL, S. J.



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## PREFACE.

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THE following pages do not give a minute history of the St. Louis University; they contain only an outline of its history. The origin of the Jesuit Society in Missouri is related briefly, in the opening chapters, as being closely connected with this first college established by the society in the Western States. The gradual spread of its missions to the adjacent States and Territories is also noticed, sufficiently in detail to present a general view of the Missouri province, and of its progress during the fifty-six years of its existence.

Merely to recount the events annually taking place in an establishment of the kind, from its beginning, would be to compose a barren and tedious chronicle of facts that are uniformly the same every year in every such institution. The scope of the undertaking was extended, therefore, so as to include some other matters, both of a local and general character, which it was believed would be acceptable to the reader, though they be but remotely cognate to the principal subject of the book. The writer was for many years collecting and noting down, from conversations with the early missionaries a number of particulars connected with

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the beginning and progress of the Church, especially of the Jesuit institutions and missions, in the Western country ; and he has aimed herein to give a more permanent shape to some portions of the materials for history thus acquired : " Gather up the fragments, lest they perish," was our Lord's behest. Let this also be the writer's excuse for introducing, here and there, what may seem to have only secondary and distant relationship to his proper subject.

The college began fifty years ago, on its present site, which was in the open prairie, at some distance from the town of St. Louis, as the town was in the year 1829. Such leading facts of its history as could be learned from its somewhat imperfect records are stated ingenuously, and as they actually happened, even when they were not the most favorable ; for God has a hand, either directly or permissively, in real facts, but has no share in things falsely affirmed to have happened. The means employed at different periods by the faculties of the university for the advancement of learning, with more or less good fortune, may be suggestive of some useful thought to minds engaged with questions pertaining to the matter and the methods of collegiate education. Though not free, doubtless, from numerous imperfections, yet the work records some things which are, perhaps, sufficiently various and significant in their nature to interest the reader that finds pleasure and subject-matter for reflection in the deeds of good men who have gone before us.

This little history of the St. Louis University is more especially intended, however, as a respectful and affectionate offering to all the present and former students of the institution, and to the mutual friends of the *alma mater* and her cherished alumni.

There is subjoined to this sketch of the university some account of its "golden jubilee" celebration, on June 24, 1879, with its attending events and circumstances; and also of the fiftieth annual commencement, which occurred on the following day, or June 25th.

WALTER H. HILL, S. J.

ST. LOUIS UNIVERSITY, July 16, 1869.



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## CHAPTER I.

RIGHT REV. WILLIAM LOUIS DUBOURG MADE BISHOP OF UPPER AND LOWER LOUISIANA—HIS EFFORTS TO PROMOTE EDUCATION BY FOUNDING INSTITUTIONS OF LEARNING—LAZARIST PRIESTS—LADIES OF THE SACRED HEART—SISTERS OF LORETTO—JESUITS OF MARYLAND OFFERED A MISSION IN MISSOURI.

RIGHT REV. WILLIAM LOUIS DUBOURG was consecrated Bishop of Upper and Lower Louisiana, in Rome, September 24, 1815. Missouri was at that time included in Upper Louisiana. The new bishop, accompanied by some Lazarist priests, proceeded to St. Thomas's Seminary, Bardstown, Kentucky, where the priests remained for a time, in order to acquire some proficiency in the English language. He reached St. Genevieve, Missouri, on December 27, 1817, in company with Bishop Flaget, who had previously visited and revisited both St. Genevieve and St. Louis, in order to determine which one of them was the more desirable situation for a seminary; these two towns were then about equal in population, but Bishop Flaget was of opinion that St. Louis would ultimately become an important city, whereas St. Genevieve had little prospect of making great future progress. Bishop Dubourg and party arrived at St. Louis on January 5, 1818, where he determined to reside till a more peaceful condition of things would

warrant his making New Orleans his home. Although New Orleans was the Episcopal See, yet there were troubles there, both with the priests and people, of a character which made it expedient for him to remain at St. Louis; accordingly, Bishop Dubourg continued to reside at St. Louis till 1823, annually visiting New Orleans.

The Lazarist fathers went on a farm at the Barrens,<sup>1</sup> in Perry County, Missouri, where they built for themselves a rude home with their own hands. This was the humble first beginning of St. Mary's College and Seminary at the Barrens, which subsequently became so well known in the West on account of the many priests eminent for virtue and learning who there acquired their education. Bishop Dubourg spared no exertions to make this institution, which first received students in 1819, a successful undertaking, and his efforts actually produced the good results intended by him. The college was finally transferred to Cape Girardeau in 1838, where it still to-day holds its rank among the leading colleges of Missouri; the institution at the Barrens was made a preparatory seminary for the diocese, after the removal of the college to Cape Girardeau.

Bishop Dubourg, before leaving Europe in 1817, on his return to the United States, had applied to the Superior-General of the Sacred Heart Order, Madame Barat, for

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<sup>1</sup> This part of Perry County had been originally settled by Catholics from Kentucky, the first of them coming to this portion of Missouri about the year 1797. The name "Barrens" was applied to the *prairie* land of south-western Kentucky, and the emigrants from Kentucky and Maryland gave this name also to the prairie land on which they settled in Perry County, Missouri. The term "barrens," as thus employed, does not imply absence of fertility in the soil.

a colony of those religious ladies to establish a house of their order in his diocese. His request was acceded to, and in the spring of 1818 five ladies of the Sacred Heart, with Madame Duchesne as superior, were sent from France to the United States, by way of New Orleans, reaching St. Louis, the place of their final destination, August 22, 1818. They proceeded to St. Charles early in September, where they opened a school near the Catholic church of that town; but, through the poverty or indifference of the people, they met with little encouragement. It became manifest to the ladies, after one year's trial, that they could not make even a scanty subsistence by their school at St. Charles, and accordingly an arrangement was entered into with the bishop and the Rev. Joseph Dunand for their removal to Florissant. On September 3, 1819, they removed temporarily to the bishop's farm near Florissant, now a part of the St. Stanislaus Novitiate, till a suitable building<sup>1</sup> could be prepared for them in the village. They moved to their home in Florissant on December 24, or Christmas Eve, 1819. In the year 1827 the ladies of the Sacred Heart began an academy on a tract of land comprising twenty-six acres, adjacent to the town of St. Louis; this land was a conditional donation from Mr. John Mullanphy. There are few of the old families in St. Louis, some of whose daughters were not educated wholly, or as to a part of their training, by these accomplished ladies at "The Convent of the Sacred

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<sup>1</sup> The erection of this building was the last work of zeal done by this pious Trappist, and he left for France in May, 1820; the last entry made by him in the records of the church at Florissant was dated April 1, 1820. He was commonly called by the people, who had a high esteem for his piety, "Le Pere Prieur."

Heart." Previous to this date the ladies had begun academies in Louisiana, one at Grand Coteau, and one at St. Michael's, in the parish of St. James. In 1828 an academy was again begun in St. Charles, Missouri, at the urgent request of Rev. Charles Van Quickenborne. The colonies founding these new establishments were all sent out from the mother house in Florissant.<sup>1</sup> At the present day the order is spread extensively through the United States and Canada, where it now has many flourishing and even magnificent institutions, all of which owe their prime origin to the piety, the zeal, and the indomitable energy of Madame Duchesne and her companions.

Early in 1823, Rev. Joseph Rosati,<sup>2</sup> then superior at St. Mary's of the Barrens, applied, by direction of Bishop Dubourg, to Rev. Charles Nerinckx, founder and superior of the Loretto society of nuns in Kentucky, for a community of his sisterhood to establish a boarding-school for girls near the Seminary of the Barrens, in Perry County, Missouri. This wish of Bishop Dubourg was readily complied with by the saintly father Nerinckx, and in May, 1823, five Sisters of Loretto reached the Barrens under Mother Benedicta Fenwick.

They began a school so soon as suitable arrangements could be completed; and during the year 1824 they also erected a house for the exclusive use of Indian girls, but it was burned down by an incendiary

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<sup>1</sup> The ladies finally left Florissant in July, 1846. Their house was purchased from them by the Sisters of Loretto, who began an academy there in the spring of 1847, under Mother Eleanora Clarke, as first superior.

<sup>2</sup> In March, 1824, he was made coadjutor of Bishop Dubourg; and in 1827 he was appointed Bishop of St. Louis, which had been erected the previous year into an Episcopal See.

before it was made entirely ready for occupancy. These devoted Sisters of Loretto subsequently established boarding-schools at St. Genevieve, Fredericktown, and Cape Girardeau; but all except the last named were finally given up by them. They now have flourishing schools in St. Louis, Florissant, and other places in Missouri, as well as in many of the Western States and Territories.

In 1823 there was a college, in which the ancient classics were taught, attached to the cathedral in St. Louis, and it was conducted by five secular priests.<sup>1</sup> It had been established by Bishop Dubourg, in 1819, with a view of furnishing young men of St. Louis and vicinity an opportunity of acquiring a thorough education. But, owing mainly to the fact that the priests conducting its classes had pastoral duties imposed on them at the same time, the undertaking did not prove a very successful one, though this institution had been kept up for a time by the aid of able lay teachers. This college was finally discontinued in the year 1826.

So soon as Bishop Dubourg had come to St. Louis,

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<sup>1</sup> In 1819, Bishop Dubourg rented the Alvarez residence, a one-story stone house on the north side of Market Street, between Second and Third Streets, for a school. In 1820, a two-story brick house was built, for a college; it stood south of the old log church, — or, as some say, on the site of the old log church. Rev. Mr. Niel, a French priest, was president; there were a few boarders. Messrs. De Necker, afterwards Bishop of New Orleans, Saulnier, and Dahmen, studied theology there. Mr. Dahmen was the first that was ordained in St. Louis by Bishop Dubourg; he had been a soldier in Bonaparte's army; he was for some years stationed at St. Genevieve, Missouri; and it was at his house that Rev. Charles Nerinckx died, on August 12, 1824. These particulars were collected by a venerable friend, whose memory reaches back to the dates mentioned above. Elihu H. Shepard was professor of languages in the St. Louis College.



and been made acquainted with the general condition of things in Missouri, then better known as Upper Louisiana, he requested Father Anthony Kohlman, at that time provincial of the Jesuits in Maryland, to send some fathers of the society to establish a college in this part of his diocese, and take spiritual charge of the Indian tribes that still lingered in Missouri. Owing to the circumstance that there were not more members of the society in Maryland at that period than were strictly required to fulfil obligations which had been previously assumed, Father Kohlman was not then able to comply with the bishop's zealous wish for help.

Early in the year 1823, Bishop Dubourg went to Washington City, for the purpose of consulting President Monroe, and the secretary of war, John C. Calhoun, on the subject of devising means for educating the children of Indian tribes within his diocese. He was kindly received by these courteous officials, and during his interview with them Mr. Calhoun, the secretary of war, suggested the expediency of inviting the Jesuits of Georgetown to furnish members of their order to assist in that work. The bishop at once laid this proposition before Rev. Charles Neale, who had recently succeeded Rev. Anthony Kohlman in the office of provincial. The bishop offered to donate a fertile farm near the Missouri River, in a north-western direction from St. Louis, and at a distance of seventeen miles from that town, and make over to them his own church and residence in St. Louis. Father Neale believed it might be possible for him promptly to accept the former offer, with the view of getting up a school; but priests could not be spared, over and above, to take charge of the church in St. Louis. The bishop's kind

offer was made at an opportune time for the Jesuits of Maryland to spare a number of their younger members, as the sequel will show.

In the year 1820, Rev. Charles Nerinckx went to Europe on business connected with his missions in Kentucky; and when he returned to the United States, in 1821, he was accompanied by a number of young men, most of whom were natives of Belgium, who came to America with the intention of devoting their lives to priestly and missionary employments. Among them were F. J. Van Assche, P. J. De Smet, P. J. Verhægen, J. A. Elet, F. L. Verreydt, and J. B. Smedts, from Belgium; whose aim in coming to the United States was to join the Jesuit Society in Maryland, a purpose which they were encouraged to execute by the pious Father Nerinckx. They were admitted as novices at White Marsh, Prince George's County, Maryland, on October 6, 1821; and up to the time of their reception as novices they were under the impression that in taking such a step they were preparing to enter upon a missionary career among the aboriginal savages of America; for they believed that the Jesuits of Maryland had, or else were to have, a number of Indian tribes under their spiritual care. The master of novices at White Marsh was the Rev. Charles Van Quickenborne, a Belgian priest from Ghent, who had come to the United States in 1817, also with the view of becoming a Jesuit and going to missions among the Indians.

At the beginning of the year 1823, Rev. Charles Neale, provincial of the Jesuits in Maryland, and the master of novices, Rev. Charles Van Quickenborne, had determined that it was expedient to transfer the novices from White Marsh, in Prince George's County,

to St. Thomas's Manor, in Charles County. It had become necessary to take this step, owing to the impoverished condition of the novitiate at White Marsh, and the inability of the province to support the novices. The soil at White Marsh, which was originally fertile, had been exhausted by successive crops of corn and tobacco raised on it for generations, without a year of intermission; and besides, that farm was burdened with a heavy debt, whereas the land in Charles County was very productive, and the premises unencumbered with any debt.

It was under these circumstances, and while actually deliberating about the removal of the novices from White Marsh to Charles County, that Bishop Dubourg, at the suggestion of John C. Calhoun, secretary of war, again applied to the Jesuits of Maryland for a community of the order to settle in Missouri, with a view of founding missions and schools among the Indian tribes dwelling within his diocese. His request was made at an auspicious time, and his offer of the farm near Florissant was readily accepted, as a providential solution of the difficulties in which the novitiate at White Marsh was then involved. The provincial, Rev. Charles Neale, proposed the wish of Bishop Dubourg to Father Van Quickenborne, novice master, and expressed his own desire for the pious rector of White Marsh to be the leader and superior of a band, including such of the novices as might freely choose to accompany him, and that with them and a few older members he should start to Missouri, so soon as necessary arrangements for the journey could be made. Father Van Quickenborne gave his cordial approval to the undertaking, which he did all the more fully and promptly,



as it was a desire of being a missionary among the savage Indians that had first prompted him to leave his native land and come to America.

Father Van Quickenborne announced to the novices the decision made by the provincial concerning his destination for Missouri; that a community of the society was to be established there, with a view to getting up a school for Indian boys and to sending out missionaries to evangelize the wild tribes. He also made known to them that any of the novices who desired to accompany him would be free to do so; whereupon the six young Belgians already named as coming with Father Nerinckx to the United States in 1821, answered enthusiastically that nothing could be more pleasing to them than to be his companions in a journey to the region where the red man dwelt, and his co-laborers in such works; they were already longing for the time to come when the opportunity would be afforded them of devoting their lives to the conversion and civilization of the wild Indians in the Far West.

It was now plain that the pious design of the zealous and far-seeing Bishop Dubourg was at length to be realized, and that his plan for Christianizing the Western tribes of Indians was likely to produce some good result. He believed that while the young men were trained in virtue and learning at their new home in Missouri, the little community could support itself mainly by the excellent farm the members were to receive; and that a few years would suffice to fit them for the wide field of usefulness which was even then ready for them in his extensive and growing diocese.

## CHAPTER II.

FATHER VAN QUICKENBORNE'S WORKS AMONG THE PEOPLE AROUND WHITE MARSH—PREPARATIONS TO START ON THEIR TRIP TO MISSOURI—JOURNEY TO ST. LOUIS BY WAY OF BALTIMORE, CUMBERLAND, WHEELING—ON FLATBOATS TO SHAWNEETOWN, THENCE ON FOOT TO ST. LOUIS.

FATHER VAN QUICKENBORNE's great charity and active zeal, with his natural gentleness of manners, made him dear to the people of a large district around White Marsh. He built a church at Annapolis, fifteen miles from White Marsh, where he gave divine service once in every two weeks; and another one in the vicinity of the novitiate, both of which he quickly freed from all debt. He visited the sick and the poor regularly, not excepting the hovels of the negroes; and all classes of the people looked up to him as a wise counsellor and a beneficent friend, in whom they could confide when misfortune befel them, without fear or hesitancy. Each year of his stay at White Marsh, this laborious priest brought back to the fold at least one hundred persons that had been wandering astray, as his novices afterwards well remembered.<sup>1</sup> It might be naturally expected, then, that when the news of his intended de-

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<sup>1</sup> He gave a recreation day, and extra dishes at the dinner, to the novices every year when the number of those conversions to a correct life reached one hundred.

parture, with a portion of the community at White Marsh, for the Far West went abroad, the people of the surrounding country should be pained at the loss they were about to sustain. They contributed money liberally towards purchasing the necessary outfit, and gave various articles useful for the journey; thus a very short time sufficed to complete all arrangements to start for Missouri.

The members of the society selected to begin the new mission in the West made up a band of twelve: two priests, Rev. Charles Van Quickenborne, superior, and Rev. Peter J. Timmermans, his assistant; there were seven aspirants to the priesthood, namely: F. J. Van Assche, P. J. De Smet, J. A. Elet, F. L. Verreydt, P. J. Verhægen, J. B. Smedts, and J. De Maillet; there were three lay brothers: Peter De Meyer, Henry Reisselman, and Charles Strahan.<sup>1</sup> The day settled on for their departure was April 11, 1823; they started early on that day, and when sunset came they had reached the immediate neighborhood of Baltimore, where they spent the night all together, in one large room. At Baltimore their trunks, boxes, and various parcels for the journey were placed on two large wagons, each drawn by six horses; and these wagons were hired to haul their goods all the way to Wheeling. Besides, they had taken with them from White Marsh a light spring wagon, drawn by one horse, in which were placed some smaller objects needed for the journey;

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<sup>1</sup> In the party there were also three families of negro servants, who were to work the farm in Missouri: Moses and his wife, — their children were left in Maryland; Tom and his wife, Isaac and his wife, — the last two couples having no children.

and on this lighter wagon also they were to ride who became unwell or disabled, for the entire journey to Wheeling was to be made on foot.

All things being made ready, the party started from Baltimore, Monday, April 14th, on their way to Wheeling, beyond the Alleghany Mountains, far the most painful portion of the long road to Missouri. The young men and the lay brothers had started two days earlier to Conewago, Adams County, Pennsylvania, where they remained five days, in order to transcribe Father Plowden's Instructions on Religious Perfection, begun at White Marsh, but not finished. From Conewago they went to Frederick, where the rest of the party and the wagons were awaiting them, and they remained there one day. Father John McElroy, who then had charge of the church and residence at Frederick, presented to Father Van Quickenborne a fine roan horse, an excellent pacer, which was of much advantage on the long journey across the mountains, and for many years of service after the party arrived in Missouri. They went by way of Cumberland, resting one night in that town, at a boarding-house. They carried their own bedding with them, lodging at night in dwellings or out-houses, according to the exigencies of the case; and, generally, they cooked their own meals.

After a trip of eighteen days from Baltimore, they reached Wheeling, without having met with any serious accident. At Wheeling they were delayed three days, during which they were the guests of Mr. Thompson, a wealthy and hospitable Catholic gentleman, whose worthy daughter, a member of the Sacred Heart order, and lately deceased, has helped to keep her father's

name in honorable remembrance;<sup>1</sup> at his house the priests journeying from the diocese of Bardstown to Baltimore, in those early days, were accustomed to stop and rest, as appears by the letters and diaries of Rev. Charles Nerinckx and Father Badin.

At Wheeling they purchased two flatboats, one of which carried the negro servants and the larger and heavier portion of the load to be transported; the other was occupied by Father Van Quickenborne and companions, the two boats being securely lashed together. When all was ready, their little vessels floated out upon the placid current of the Ohio, "the beautiful river," about the beginning of May, 1823, with their interesting burden, destined for the land of the red man, on the banks of the far-rolling Missouri. Nearly forty years before this time, the first Catholic emigrants from St. Mary's and Charles Counties, Maryland, had passed this same scene, running the perilous gauntlet of Indian ambuscades on both shores of the river, for the new settlements in "the dark and bloody land" of the aboriginal Shawana.<sup>2</sup> Just thirty years before this jour-

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<sup>1</sup> One of the missionaries gave to Mr. Thompson a pious picture, with the names of the party written on the back. This picture was sent by Mr. Thompson to his daughter, then at school in Baltimore, and with it a letter, in which he gave an account of his visitors, explaining the object of their journey to Missouri. This letter from her father, with the picture, she kept through life, and she reminded Father Van Assche of the incident, fifty years later, as a circumstance that had influenced her entire life.

<sup>2</sup> Father Marquette, after discovering the mouth of the Ohio, in July, 1673, described the territory now comprised in Kentucky as inhabited by the Shawanas, called Shawnees at the present day; and Schoolcraft, in his great work on the Indian tribes of North America, says that the Shawnees always claimed Kentucky as their original home.

In 1785, sixty Catholic families of St. Mary's and Charles Counties,



ney of the Jesuit missionaries to Missouri, the illustrious Father Badin, the first priest ordained in the United States, had travelled down the Ohio on his way to the hundreds of Catholic families in Kentucky, who were then without the sacraments that give peace in life and hope in death.<sup>1</sup>

Their boats drifted on day and night, without tying up. In a few instances, high winds came near stranding the unwieldy vessels; and twice they were driven among brushwood and fallen trees, from which they were extricated with much difficulty; and on a few occasions they narrowly escaped being run into by passing steamboats. The missionaries often related, many years afterwards, how, during one dark, silent night, they saw flaming furnaces at the distance of a few hundred yards below them, and concluded that a steamboat was ascending directly towards them. Brother

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Maryland, formed a league with the view of emigrating to Kentucky, and settling together for mutual protection against the Indians, and in order that they might have a church. Twenty-five of these families emigrated to Kentucky in 1785; and the remaining thirty-five families, joined by others not of the league, followed in the succeeding years. Catholic emigration, thus begun, did not entirely cease before the year 1818 or 1820. This movement was first gotten up mainly through the influence of Basil Hayden, whose bond for land was signed at Baltimore, and was recorded at Bardstown, Kentucky; it was signed by Philip Lee, who kept and left after him a record which was begun in 1735.

<sup>1</sup> In Major Craig's Letter-Books (see Magazine of American History, Vol. II., p. 300) occurs the following entry, dated June 15, 1793: "Wheeling was laid out in the summer of 1792, and now has eight log houses, with two small stores near the landing. The stockade fort, built in 1774, is entirely demolished. The inhabitants are at present without any place of defence."

Previous to the beginning of the present century, the flatboat or keelboat of the emigrant to the West started on the Ohio from Pittsburgh.

Strahan, who claimed to be familiar with seafaring practices, suggested that, in such emergency, nautical customs should be observed; and, accordingly, good Father Van Quickenborne seized a fire-brand, and whirling the blazing fagot around his head, shouted with much strength of lungs to the huge monster toiling up the current, and, as it seemed, straight to the bows of their clumsy flatboats, "Ship, ahoy! ship, ahoy!" His powerful voice echoed far among the hills and dense woods stretching back from the river banks; but his call elicited no answer, and caused no change in the direction of the bright fires, in a straight line before them. They were soon agreeably relieved, however, by discovering, on nearer approach, that the object which excited their terror was only a steam saw-mill on the main shore in a curve of the river.

The travellers had Mass on the boat every morning; and all the observances of community life were performed with nearly as much exactness and regularity as in the novitiate at White Marsh. A bell was rung for rising, meditation, examination of conscience, etc., and hence they appropriately styled their boat "a floating monastery."

Two days after their departure from Wheeling, their boats passed the mouth of the Little Kanawha River, and the island two miles below it, where a costly pile of decayed grandeur still commemorated the eccentricities of the romantic and unfortunate Irish gentleman, Harman Blannerhasset. He had built a princely residence on this island in 1798, laid off its grounds in parks, and gardens, and grassy lawns; and his home became a resort of learning and fashion. But in the year 1807 he joined Aaron Burr in his conspiracy to dismember the Union,

and thereby he lost both his fortune and his reputation. Already in 1823, his once beautiful pleasure-grounds were overrun with wild weeds, and brambles, and vulgar trees; and his dwelling-house, burned down in 1811, was a heap of ruins, giving a peculiar sadness to the surrounding scene of complete solitude.

Father Van Quickenborne had procured at Wheeling a "pilot," or guide-book for the river. But even Brother Strahan, with his unquestioned proficiency in the art of navigation, was not able to verify from it all the important landmarks, or to use with unfailing certainty its bearings, its latitudes, and departures; and hence, on one occasion, when winding through a group of thickly wooded islands, he and all the party became so perplexed over the directions given in the "pilot," and the points of the compass, as to conclude that the boats were actually returning up-stream towards Wheeling.

In the year 1823 the Western States were but sparsely peopled; there were few towns on the Ohio River which, with the exception of Cincinnati and Louisville, were more than hamlets consisting of a few scattered cabins. In journeying down that river the travellers seldom saw a dwelling, to cause a break in the primeval forests. The scenery on the Ohio is not grand or sublime, like that of the Hudson; but it possesses beauty which is varied, and is always interesting. The woods then abounded in wild game, not yet driven from their prescriptive home in the tangled thickets. There were no marksmen of the party on the flatboats, and their best efforts to kill a deer were never successful, even though it once happened that their boats got near one swimming across the river; but they took their want of the huntsman's skill with much good



humor, though not having the luxury of fresh venison once during their trip.

The travellers made no stop at Cincinnati. Bishop Fenwick,<sup>1</sup> who was consecrated for that new see only the preceding year, was not then in Cincinnati; but at Louisville they remained one day. Here their boats were unloaded and their freight was hauled in wagons to Portland, three miles from Louisville, and across a neck of land around which the river flows, making the segment of a circle.<sup>2</sup> Between Louisville and Portland are the Falls of the Ohio, so famous among river men. The empty flatboats were committed to "a falls pilot," to be steered down the rapids, and he was accompanied in the descent, which is perilous in low water, by young Van Assche.

But the party had another reason for making some stay in Louisville: it was the presence there of the venerable missionary, Father Nerinckx, with whom most of them had first come to America; one, Brother De Meyer, had come with him to the United States in 1817, and the

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<sup>1</sup> Bishop Fenwick was in Europe that year, in quest of help towards organizing his new diocese; he left for America early in 1824.

<sup>2</sup> Schoolcraft, in his great work, "History of the Indian Tribes," Part III., p. 342, quotes a passage from "Memoranda of a Journey in the Western parts of the United States, in 1785, by Lewis Brantz." Brantz, speaking of Louisville as he saw it in 1785, says: "Louisville is located near the Falls; some houses are already erected; yet this lonely settlement resembles a desert more than a town. More than 20,000 are already estimated in this region (Kentucky)."

In a diary of Major Beattie, paymaster United States army (see Magazine of American History, Vol. I., p. 242), he says of Louisville, which he saw in 1786: "Louisville consists of fifty or sixty houses, a good deal scattered, chiefly log, some frame. \* \* \* Bardstown consists of fifty or sixty log houses, regularly laid out, and pretty well built, the capital of Nelson County, as Louisville is of Jefferson."

seven novices had come with him in 1821. Father Nerinckx had come to Louisville a few days previous, in order to see safe on the steamboat a colony of Loretto nuns going to the Barrens in Missouri; and he awaited the arrival of his Belgian friends, whom he knew to be then coming near, also on their way to Missouri. It was a great gratification for this saintly and austere man of God again to meet these heroic young men, now devoting themselves to a life of privation and toil for the religious welfare of the Indians, in a place where, as they had been led to suppose, they could reasonably expect little of human comfort, with no society save that of coarse, degraded, and ignorant savages, beyond the borders of civilization. Father Nerinckx<sup>1</sup> continued to the very end of his life to take a cordial interest in these young men, and one of his last acts in life was to visit them at their new home in Missouri.

Louisville was then a small town, but it was growing rapidly in business and population. There were few Catholics there; yet their prospects for the future had improved since the Rev. Robert Abell had come, the preceding year, 1822, to reside most of his time among them. Even at the jubilee of 1826 there were only fifty communions in Louisville.

Father Van Quickenborne had his horses and wagon

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<sup>1</sup> Father Nerinckx went to Missouri in 1824, there to spend his remaining days on earth. He asked Bishop Rosati, coadjutor of Bishop Dubourg, for the most needy and abandoned mission in his diocese, believing, in his humility, that he was no longer capable of any different employment. He spent some days with his Belgian friends at their home near Florissant; he also visited the convent of Loretto nuns founded at the Barrens during the preceding year. Death ended all further earthly trouble for this remarkable man on August 12, 1824, at St. Genevieve, Missouri.

and all goods belonging to his companions reshipped at Portland; and then, after taking an affectionate leave of Father Nerinckx, their boats were soon again gliding down the Ohio River towards their still distant home on the banks of the Missouri. As they had no special perils to encounter on the tranquil waters of the Lower Ohio, their trip from Louisville to Shawneetown was a pleasant one; though perhaps less interesting to the young men, from the fact that it was destitute of any but ordinary incidents. At Shawneetown, situated a short distance below the mouth of the Wabash River, and then a small village, their trip on the Ohio River terminated. There they disposed of their flatboats, sent their trunks, boxes, and other heavy luggage by steamboat to St. Louis, and with their light wagon they crossed the prairies of Southern Illinois to St. Louis the young men going the entire journey on foot. Many who travelled by land from Kentucky and other States farther east to Missouri, in that day, crossed the Ohio at Shawneetown, where there was a safe ferry; and thence to St. Louis, which was one hundred and forty miles distant, there was a road that was good in fair weather. Our band of missionaries completed this part of their long journey from Baltimore in seven days; but, much rain having fallen during the spring, the prairies were quite wet, the water in many places being over their boot-tops. They were much tormented by the unaccustomed song and sting of mosquitoes, which swarm up from the lagoons of Southern Illinois in warm and rainy seasons. They lodged at the farmers' houses, which, at that period, were there "few and far between;" and when this was not practicable, they would

spread their pallets on the barn floor or in stable-loft.

The travellers reached the Mississippi just opposite St. Louis at one o'clock, P. M., on Saturday, May 31, 1823. They were deeply impressed with the grandeur of the "Great River," as the name "Mississippi" signifies, which was then high; the water being level with its banks, while the main channel was covered with huge quantities of driftwood hurrying onward with the mighty current.<sup>1</sup>

Now, after a wearisome journey of just six weeks from White Marsh, in Maryland, through the high motives that impelled them, still dominant in their thoughts, it was a goodly sight to gaze upon St. Louis, with which they were to become, in some manner, identified; and upon the mighty river down which the illustrious Marquette was the first to pass this scene, just one hundred and fifty years before that day, or in 1673.<sup>2</sup>

In the year 1823, St. Louis was merely a small frontier town of less than five thousand inhabitants. But from having been a village of Upper Louisiana, possessing no definite future promise, it was already giving evidences of new growth and commercial prosperity,

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<sup>1</sup> The Mississippi, which is now turbid and muddy at all stages of high and low water, derives this quality of its waters from the Missouri, called Pekitanoui by the Indians; that is, the *muddy river*. The muddy waters are contributed to the Missouri itself by the *Milk River*, whose mouth is about two hundred miles above that of the Yellowstone; and also, but in a less degree, by *White Earth River*, whose mouth is below that of the Yellowstone. *Missouri* was the name of an Indian tribe, now extinct, once dwelling on the shores of the river still bearing their name.

<sup>2</sup> See appendix at end of chapter.

especially since the purchase of Missouri by the United States, and the advent thither of the busy, restless, contriving, thrifty Yankee, with the noise of his hammers and the clack of his machinery.<sup>1</sup>

The day after the travellers arrived at St. Louis was Sunday, within the octave of *Corpus Christi*, and there was a procession of the Blessed Sacrament through the streets, with music and firing of cannon. Father Van Quickenborne carried the Blessed Sacrament in the procession. The church was of brick, but it had never been finished. Near the church was the "college building," in which dwelt five secular priests, who carried on a classical school therein, aided, when necessary, by some extra teachers. After the new-comers had dined with the hospitable priests at the college, Father Van Quickenborne rode his noble roan pacer out to Florissant that evening, accompanied by Father Lacroix, who had come in to meet him. As already stated, the Ladies of the Sacred Heart had a house and school at Florissant, which they first occupied near the end of the year 1819. Owing to the fact that the cabins on the farm donated by Bishop Dubourg to the Jesuits, about a mile and a half to the north-west of Florissant, were not yet vacated, arrangements were perfected to lodge the new-comers in the building used by the Ladies of the Sacred Heart for a day-school, till possession of the cabins could be obtained. A day or two later, about

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<sup>1</sup> The intelligent and scholarly H. M. Breckenridge foretold, after visiting St. Louis in 1811, that its position would ultimately make of it a great city. See his "Views of Louisiana," published at Pittsburgh in 1814. St. Louis was first laid out and named in March, 1764, by Pierre Laclede Ligest. Col. August Chouteau had arrived February 15, 1764.



half the party went on from St. Louis to join Father Van Quickenborne at Florissant, and they were quickly followed by the remainder, all making the journey on foot, and the last ones reaching their destination on June 3d. They stopped midway to rest, eat a luncheon, and quench their thirst with the water of the historic Maligne Creek.<sup>1</sup> During their stay at the village of Florissant, in a house which served for school purposes and for their meals in the daytime, and for their lodging at night, "the kind Ladies of the Sacred Heart," to use the words of the amiable Father Van Assche, uttered more than fifty years later, "imitated the raven of old, carrying bread to the hermitage of Paul in the desert; with the exception that they gave food three times a day, and not bread alone, as did the raven to Paul the Hermit, but several things besides, both wholesome and palatable."

Florissant, or St. Ferdinand Township, was first settled shortly after St. Louis was founded. At the beginning of this century, the fields around the village supplied nearly all the grain purchased in the St. Louis market. Florissant Valley was famous from the beginning for its beauty and fertility. H. M. Breckenridge, whose "Views of Louisiana" were herein cited before, visited this spot in 1811, and speaks of it in terms of admiration: "Between St. Louis and the Missouri, with but trifling exceptions, the lands are of superior quality;

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<sup>1</sup> There was a "Maligne River" in Canada, so named, perhaps, by the early missionaries. See this river as mentioned in the American Magazine of History, vol. for 1878, p. 697. The name seems to have been brought from Canada by some of the earlier settlers around Florissant, and given to this little stream because, in heavy rains, it rises to a great height, overflowing the adjacent lands and doing much damage; besides, it is then dangerous to ford it, "the maligne" or *wicked creek*.

there are some beautiful spots, as the village of Florissant and the environs. No description can do justice to the beauty of this tract.”<sup>1</sup>

When this region was under the government of Spain, or before the end of the last century, and till a short while before it was transferred to the United States, Florissant was for a time the home of the Spanish intendant or governor. His dwelling, which was constructed of cedar logs, planted upright on sleepers, into which they were firmly mortised, was torn down only a few years ago, its timbers being still perfectly sound. Its position was nearly in front of the present church at Florissant, and at a distance from it of little more than a hundred and fifty yards. This house was occupied by the Trappist monks in 1809, who had that year closed their two houses in Kentucky — one in Nelson County, the other in Casey County — and removed to Missouri. In 1810 these monks again moved, this time to “Looking-Glass Prairie,” on Cahokia Creek, Illinois, and settled upon a mound, six miles from the present bridge at St. Louis, on the Collinsville Plank-road, this mound still bearing the name of “Monks’ Mound.” Sickness and loss by death, together with misfortune caused by fire, compelled the survivors to abandon this malarial district in the spring of 1813, and they then returned to France, whence they had originally come in 1804. Their prior, Rev. Joseph M. Dunand, remained seven years longer in America, or till 1820, residing most of this time at Florissant.

Previous to the year 1805, or 1808, the French settlers of Missouri lived in villages, and cultivated com-

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<sup>1</sup> Views of Louisiana, Book II., chap. 2.

mon fields, — a mode of living which they resorted to for better protection against the Indians. They established separate and individual ownership of such property soon after Anglo-American emigrants first began to settle among them, and they were gradually introducing the new system when Breckenridge travelled through this district in 1811.

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A fragment of local history is here appended, which may prove acceptable, however, even to the general reader interested in what concerns the celebrated Marquette.

Father Douay, belonging to the party of La Salle, who passed this spot some eight years later than Marquette did, cast suspicions on Marquette's narrative of his discoveries, endeavoring to show that Marquette's diary was a mere fiction, made up of what he had learned by hearsay from the Indians about the great lakes. Marquette described some figures which he saw painted high up on a perpendicular cliff, just above the mouth of the Missouri. Father Douay, Recollet, saw paintings on a rock at what is now known as "Grand Tower," below St. Genevieve, where the river passes through a sort of gate in the original bluff. While there seems to be no tradition that any of the first French settlers of Kaskaskia, Prairie du Rocher, or Cahokia ever saw or knew of this painting at Grand Tower, yet the one seen by Marquette remained perfectly distinct till the rock on which he saw it was quarried down, a few years since. Father De Smet often stated that he heard an aged chief of the Pottawatomies, at Council



Bluffs, in 1838, tell about this painting: it was a likeness of the *piasa*, which the chief explained as being, *the bird that devours men*. An island not far from Alton still bears the name *Paysa*, or *Piasa*; and, according to the chief, it was a favorite haunt of this bird. He went on to tell how, "many thousand moons before the arrival of the white men, when the great mammoth that was slain by Nanabush still roamed over the wide grassy prairies, there existed a very large bird that could seize and carry off a full-grown deer in his talons as easily as a hawk could take up a wren. It once pounced upon an Indian brave, bore him off to a deep cavern under the neighboring cliffs, and there devoured him. From that time forth it would feed on none but human flesh. In its voracity, it depopulated whole villages of Illinois or Peewareas, nor could hundreds of stout warriors destroy it. At length a bold chief named Outaga, whose fame extended beyond the great lakes, was commanded by the great Manitou, who appeared to him in a dream, to single out twenty warriors, with bows and poisoned arrows, and by them the hungry *piasa* should be slain. They found the huge bird perched on the high rock that still bears his name and figure. All aimed their arrows at once, and the fearful bird, transfixed with twenty arrows, fell dead near the feet of the brave chief Outaga. And to this day, in the dark cavern near the rock *Piasa*, are heaped the bones of many thousand Indians, whose flesh was food for the insatiable maw of this winged monster."

I learned from Mr. J. W. Wise, of Alton, that this rock with the painting was at the upper end of Alton, and it was quarried down for lime-kilns by a stonemason from St. Louis, in 1866 and 1867. He added,

that "there was but one figure, a dragon; it was painted at the distance of about fifteen or twenty feet below the top of the cliff, about sixty feet above the base, and the base was some twenty feet above ordinary high water." Mr. Henry Le Sieur, a native of Portage des Sioux, which is eight miles above Alton, thus writes, December 13, 1873: "My impression was that the figure represented a griffin or dragon. Mr. Wise says that there was but one figure, although some say that there was a small figure in front of the large one; I will add to his description, that it was a pale red. It was exposed to the storms coming from the south-west, which must have gradually washed off the paint; besides, the face of the rock was much marked with bullets. I have heard my father, who often passed it in company with fleets of Indian canoes, say that the Indians invariably discharged all their guns at it when they passed. That was in the latter part of the last century. None of them at that time had any knowledge as to when it had been made. They said it was a Manitou, and they seemed to have a dread of it, as inimical to the Indian, vengeful, and threatening evil."

This was, doubtless, the very painting seen by Marquette in 1673: an enduring proof of his truthfulness, and that it was unjustly impugned by some of the early explorers, who were over-anxious to win renown.

## CHAPTER III.

THEY TAKE POSSESSION OF THEIR FARM—SCHOOL FOR INDIAN BOYS BEGUN—PORTAGE DES SIOUX AND ST. CHARLES—THEY ARE INVITED BY BISHOP ROSATI TO OPEN A COLLEGE IN ST. LOUIS, WHICH THEY CONSENT TO UNDERTAKE.

FATHER VAN QUICKENBORNE and companions took possession of their farm in June, 1823, Mr. O'Neil, magistrate of Florissant, having moved from it for the purpose, kindly ceding his right to retain it longer, although his lease had not expired. The land lying northwest of Florissant slopes gently upward from Cold Water Creek, near the village, till it reaches the highest table of the bluffs overlooking the Missouri River, two and a half miles away. Commencing at the upland, a mile from the river, and declining south-east towards St. Louis, lay the pretty little farm now to be their home, and on one of the highest and most lovely spots of all of this scene of rich prairie and rolling woodland stood the humble cabin which was to shelter them. The prospect from this elevated position is both extensive and beautiful, reaching far over the charming valley in which the village is embosomed, to the town of St. Charles, on the banks of the Missouri, seven miles distant, and to the white line of rolling cliffs, crowned with trees, that stretch upward from Alton along the Mississippi River. Throughout this entire Florissant Valley

the soil is of inexhaustible richness, rewarding even moderate care and industry with plentiful crops of corn, wheat, timothy, and every variety of garden vegetables suited to the climate; moreover, it is not only a pleasant district to live in, but it is very healthy, as the numerous instances of longevity among the people there spending their long lives conclusively show.

The dwelling given up to them by 'Squire O'Neil was a log cabin containing one room, which was sixteen by eighteen feet in dimensions; and over it was a loft, but not high enough for a man to stand erect in it, except when directly under the comb of the roof. This poorly lighted and ill-ventilated<sup>1</sup> loft, or garret, was made the dormitory of the seven novices, their beds consisting of pallets spread upon the floor. The room below was divided into two by a curtain, one part being used as a chapel, and the other serving as bedroom for Fathers Van Quickenborne and Timmermans. This main room of the cabin had a door on the south-east side, or front; a large window on the north-west side, without sash or glass, but closed with a heavy board shutter; on the south-west side it had a small window, with a few panes of glass; and finally, on the north-east side was a notable chimney, with a fireplace having a capacity for logs of eight feet in length. At the distance of about eighty feet to the north-east of this dwelling were two smaller cabins, some eight feet apart, one of which was made to serve both as study-hall for the novices, and as common dining-room for the community; the other was used as kitchen, and for lodging the negroes. These rude struc-

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<sup>1</sup> There was one opening, or little window, which had the appearance, when seen from the outside, of a port-hole.

tures were covered with rough boards, held in place by weight poles; the floors were "puncheons," and the doors were of riven slabs, and their wooden latches were lifted with strings hanging outside.

Such were the log cabins of the western pioneer, which were now to be the home, the novitiate, the seminary of the first Jesuits who came to Missouri. All these priests and novices had been brought up in plenty and comfort in their native land, and some of them in affluence, with the accomplishments and refinements of highly cultivated society. They renounced all in order to become disciples of our Lord, and teach his saving doctrine to the benighted savages roaming over the prairies of the Far West; and they prepared for this evangelical work by imitating their Master's poverty and humility. Their journey from Maryland had exhausted their money, and but for the assistance given them by the charitable Madame Duchesne, of the Sacred Heart Convent at Florissant, who furnished them food, bedding, and various objects most necessary for the household, their condition would have been that of extreme suffering.

In front of the house was an orchard of good fruit; beyond the orchard was a field containing about thirty acres of cultivated land, and at the distance of half a mile still further on was a second field of fertile land, bordering on Cold Water Creek. The portion of the farm to the rear, or north-west of the house, was still covered with primeval forest, extending back to the Missouri River, and the rest of the land was overrun with hazel thickets, interspersed with clumps of stunted oak, and here and there with lawns or small meadows of wild prairie-grass.



Father Van Quickenborne saw at once the necessity of providing more ample house-room. Accordingly, it was resolved that a second story should be added to the principal cabin, the entire house should be surrounded by a gallery, the second story of which could partly be made into rooms, and the work of building was to be done by themselves. It was determined also that a two-story wing to the house, thus enlarged, should be erected; and they began to dig a cellar for this wing on July 31, 1823. As the 31st of July, feast of St. Ignatius, is observed with special religious solemnity by the Jesuit Society, they chose that festival for the ceremony of religiously inaugurating their work, in order to place it under the auspices of their holy founder. The day was begun with a High Mass in the parish church at Florissant, which was well filled with people; and during the Mass, or after the gospel, an eloquent panegyric of St. Ignatius was preached by Rev. Mr. Niel, of the college in St. Louis, who had come out to Florissant for that purpose on the preceding day. When divine service was finished, the Jesuits, accompanied by Fathers Niel and Lacroix, adjourned to the new home at the farm, where they sat down to a plentiful dinner, furnished mainly by kind Madame Duchesne, their refectory being for that occasion the barn, their only spacious room. In the afternoon, each person took one shovelful of earth from the spot where the cellar was to be commenced on the following day. It was subsequently remembered, to the honor of Mr. Van Assche, that he was the most skilful with the mattock and shovel, while Mr. De Smet excelled all others with the axe in felling trees and chopping logs in the woods.

They went to an island in the Missouri River, a short

distance above the Charbonnière,<sup>1</sup> to cut the timber for their new house and for an additional story to the old one. It was often mentioned afterwards, and even a half century later, by Father Van Assche and others then surviving, as a remarkable circumstance, that on the very night after they had hauled away the last load of timber needed for their buildings, this island was totally washed away by the current of the Missouri, not a vestige of it being left.<sup>2</sup> It is well known that this wonderful river, especially when swollen with the waters of the "mountain rise," often makes great encroachments on its banks, forms new islands, and sweeps away old ones with surprising suddenness.

Shortly after the little community was settled at their farm-house, the Rev. Charles De Lacroix made over to Father Van Quickenborne the new church of Florissant, and he departed for Louisiana; Father Van Quickenborne was, at the same time, made spiritual director of the Sacred Heart community in the village. The corner-stone<sup>3</sup> of the church at Florissant had been laid by Father De Lacroix, on February 19, 1821, and the stone

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<sup>1</sup> The Charbonnière is a bluff on the Missouri River, some two hundred and fifty or three hundred feet in height, and it is little more than a mile from the novitiate. It is so called from the fact that a stratum of stone-coal underlies it; but as this layer of coal is nearly on a level with the surface of the water in the river, and is also of inferior quality, it has been little worked.

<sup>2</sup> Just above the Charbonnière there is visible, in low water, a bed of reddish stone, which extends far out into the river. On this rock, it would seem, the island referred to may have been seated, or, at least, lodged against it.

<sup>3</sup> The corner-stone of a brick church had been laid in St. Louis on October 18, 1818, by Bishop Dubourg, to replace the old post or log church. The architect was Mr. Gabriel Paul; the carpenter, Hugh O'Neil, senior. It was never plastered nor ceiled.



for the purpose was presented by Madame Duchesne ; it contained the following record, but it was expressed in the Latin language: "On this February 19, A. D. 1821, I, Charles De Lacroix, by permission of Right Rev. Bishop Valentine Louis William Dubourg, laid the corner-stone of this church, dedicated to the Sacred Heart of Jesus, under the invocation of St. Ferdinand and St. Francis Regis ; Madame Duchesne, superioress, having donated the said corner-stone, Madame Octavia Berthold and Madame Eugenia Audé being present, as also the pupils, and many persons from the village."

This church had not been finished in 1823 ; it was finally dedicated by Bishop Rosati, on September 5, 1832. St. Charles<sup>1</sup> congregation and that of Portage des Sioux had already been committed to the care of Father Timmermans before the departure of Father De Lacroix from Florissant. The first entry made by Father Timmermans at Portage des Sioux was dated June 13, 1823 ; on that day he baptized François Rive, and on the same day he joined in wedlock John C. Evans and Theresa Saucier. The first record at St. Charles was that of a funeral, on July 14, 1823 ; the first baptism, that of William Manley, July 29, 1823.

Mr. Francis Maillet and Brother Charles Strahan sepa-

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<sup>1</sup> There is a tradition that the now extinct tribe of Indians named Missouri formerly had their chief village where the town of St. Charles is at present. The Missouris, having learned that the Sioux were to attack them, formed an ambuscade at the mouth of the Missouri River, expecting their enemies to pass that point. The Sioux crossed the Mississippi at the place now called Portage des Sioux ; then passing over the portage, or narrow neck of land between the two rivers, destroyed the village of the Missouris ; thence going down the river, they attacked the ambuscade, and on this occasion the fierce Sioux nearly exterminated the entire race of Missouris.

rated from the Jesuit Society shortly after their arrival in Missouri, and entered a different walk in life ; discouraged, it may be, by the hardships and the extreme poverty endured at the new St. Stanislaus Novitiate, near Florissant.<sup>1</sup> Father Timmermans died on June 1st of the following year, or in 1824 ; and thus the number in the community was reduced to nine members. In 1825, Father De Theux and Brother O'Connor, from Maryland, were added to the little household ; the former having been sent to teach theology and give assistance to Father Van Quickenborne in various priestly offices. In 1827, James A. Yates and George Miles, both natives of Kentucky, were admitted as novices, and they were the first novices received in the new mission. No scholastic novice there entered till after the separation of the Missouri mission from the province of Maryland, which took place, by a decree of the General, Father Roothaan, dated September 25, 1830, when the Missouri mission was made subject immediately to the General of the Jesuit Society. This new arrangement was not actually perfected, however, till the beginning of 1831, or on February 24th of that year, when Father De Theux was installed superior of the Western mission.

It was manifest that before any important work could be undertaken among the Indian tribes, it was necessary first to train and educate the young men, now six in number, for the priesthood. Yet Father Van Quickenborne was of opinion that, while pursuing their studies, the young men could, not only without injury, but

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<sup>1</sup> In the immediate neighborhood this place still retains its original name, "The Priests' Farm."

even with some advantage to themselves, devote a portion of their time to teaching Indian boys; and since the United States government had agreed to allow a compensation in money for each Indian boy boarded and taught, this occupation would, at the same time, increase their scanty means of living. Accordingly, two Indian boys, Aloways, were received from St. Louis in 1824; and a little later, three others from the wild tribes in Missouri were placed under their charge by the superintendent of those tribes. In order to provide for a still greater number, Father Van Quickenborne erected a two-story frame building, about forty by thirty feet in dimensions, for the exclusive use of Indian boys. An arrangement was also made with the Ladies of the Sacred Heart, in Florissant, to take charge of Indian girls; and thus, in the year 1825, two schools were opened for the reception of Indian children, wherein they might learn the principles and the manners of civilized and Christian life. In 1827 there were fourteen Indian children at the seminary for boys; and there were about an equal number of Indian girls with the Ladies of the Sacred Heart, at Florissant. The majority of these children were half-breeds, and they belonged to the Cherokee tribe, bands of which still remained around Portage des Sioux and St. Charles.<sup>1</sup>

Messrs. J. B. Smedts and P. J. Verhaegen were raised to the priesthood near the beginning of 1825, at the Seminary of the Barrens, in Perry County, Missouri, by Bishop Rosati; and in September, 1827, Messrs. P. J.

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<sup>1</sup> Henry Schoolcraft, on his way to Chicago, in 1821, where Gov. Cass was to meet the Pottawatomie and Ottawa Indians in council, to form a "treaty" with them, found a large number of the Fox Indians encamped near Portage des Sioux, on August 4, 1821.

De Smet, J. F. Van Assche, J. A. Elet, and F. L. Verreydt were ordained priests by the same prelate, in the church at Florissant. As there were now eight priests at St. Stanislaus Novitiate, it was decided that Fathers Verreydt and Smedts should reside at St. Charles, where a new stone church, begun in 1825, had just been completed; and from this residence they were to attend Portage des Sioux, Hancock Prairie, Dardenne, and other small stations. During this year, 1827, Father Van Quickenborne went on his first missionary excursion to the Osage tribe of Indians, beyond the borders of Missouri, and at an estimated distance of five hundred miles from Florissant. He subsequently paid two other visits to this tribe, — one in 1829, and the other in 1830, — with a view of starting schools and a missionary residence among them. It was not till the spring of 1847, however, that the Jesuits actually began to reside among the Osage Indians. They then founded a school for Indian boys, and one for the girls, of which the Sisters of Loretto in Kentucky took charge. This mission was established by Rev. John Schoenmakers and Rev. John Bax, with three lay brothers, first arriving at the spot on April 29, 1847.

In the year 1827 the Provincial of Maryland, Father Dzierozynski, made an official visit to the house near Florissant; he was most favorably impressed with the prospect of the "Indian Seminary," and the similar school for girls conducted by the Ladies of the Sacred Heart in Florissant, and he commended both of them highly to Father Van Quickenborne, and in his letter to the General of the Society, Father Fortis. A few of the most respectable white families of St. Louis, as



well as some of other localities, sent their sons to the "Indian Seminary" in 1828, for want of any better school accommodations at that period. But both these schools for Indian children had already reached the acme of their prosperity. Despite all their persevering efforts to make these Indian schools a success, there were never more than fourteen children in either of them at one time. As they rather declined than improved after the year 1828, the one for boys was finally closed for good in the year 1830.

Though the special purpose of Father Van Quickenborne and companions in coming to Missouri had been to spend their lives in the work of civilizing and Christianizing the Indian tribes dwelling within the Territory, under the spiritual jurisdiction of Bishop Dubourg, yet a few years sufficed to convince them that no great or permanent results could ever be accomplished among the indolent, wandering, and indocile aborigines of the woods and prairie, which would at all compensate for sacrificing all their energies and resources in exclusive attention to the savages. They came to the conclusion, therefore, that more solid and lasting good might be done among the white population than with the wellnigh indomitable red man. It was then they first began to consider the feasibility of establishing a college in St. Louis for higher education; and this project was still more pressed on their attention after the "St. Louis College," conducted by secular priests, had been altogether discontinued, in the summer of 1826. It was not then, nor was it subsequently, their intention to give up their original design of having schools and missions among the Indians; but they now

came to the conclusion that works of zeal among the white population might be even advantageously comprehended within the scope of their aims.

After the Ladies of the Sacred Heart had arranged to commence an academy in St. Louis, where they first went to reside on May 2, 1827, a desire was generally expressed among the people of the city, and throughout the State of Missouri, that the Jesuit Fathers should likewise start a college in St. Louis for the education of young men. Many urged that the fathers should not confine their efforts for the welfare of religion and sound education to the Indians, for whom little genuine and enduring good was at all likely to be effected. Bishop Rosati also concurred in this view of the matter, and insisted on the expediency of their beginning a college in St. Louis, where, he assured them, an institution of the kind was much needed, and, moreover, the undertaking was sure to prove successful.

These various considerations definitively and finally determined the Jesuit Fathers, in 1828, to open a college in St. Louis so soon as necessary preparations for such a work could be completed. The beneficent gentleman, John Mullanphy, who had donated twenty-five acres of land in the southern limits of St. Louis to the Ladies of the Sacred Heart, for an academy, to which he annexed the condition that they should support perpetually twenty orphan girls, made also an offer of desirable property in St. Louis to Father Van Quickenborne for a college, and the proposed gift was coupled with a like condition; but Father Van Quickenborne was not willing to receive property, even as a donation, that was subject to any condition which would bind his successors in office, and which it might afterwards be-



come difficult or odious to fulfil in a college designed for higher education.

The bishop of the diocese made over to the Jesuit Fathers a lot on Ninth Street and Christy Avenue, which had been given by Jeremiah Conners, then deceased, towards founding a college in St. Louis. The remaining portion of the square west of Ninth Street, bounded by Washington Avenue and Christy Avenue, together with about two-thirds of the next square immediately west, between Tenth and Eleventh Streets, was subsequently purchased for the college; the entire premises having a front on Washington Avenue of four hundred and seventy-five feet.

The only impediment to their beginning the proposed college in St. Louis at this time was the smallness of their number; for, in the year 1828, there were belonging to the Jesuit Mission of Missouri only eight priests and six lay brothers, of whom three were novices.<sup>1</sup> Two of the priests were then residing at St. Charles, and the services of the remaining ones were needed for the seminary near Florissant, the congregation in the village with its annexed stations, and for missionary excursions to the Indian tribes, for whose spiritual welfare they were very desirous to provide, since it was principally with a view to such employment they had come to the West. But despite all discouraging circumstances and difficulties in the way of their new undertaking to promote the interests of education, they finally

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<sup>1</sup> In the year 1832 the number of members had increased to nineteen, of whom eleven were priests, one was a scholastic, and seven were lay brothers. In 1834 there were twenty-four members, — twelve priests, six scholastics, and six lay brothers, — James Yates, having died February 1, 1833.



determined to begin the erection of a building for the college. The foundation was commenced, in the autumn of 1828, of a building fifty feet in length by forty feet in width, and three stories high, besides a basement and attic; it fronted south, towards the public road leading out of the town to St. Charles. The site of the college was then surrounded by weedy ponds, groves of sorry oak, and suburban farms; the city at that time scarcely extending beyond Third Street, the "Rue des Granges," or the Barn Street of primitive days.

During the session of the "Indian Seminary" near Florissant, 1828-29, there were about fifteen white boys, sons of respectable parents in St. Louis, and some from other localities, who were placed there to be educated. The register of the St. Louis University includes the names of the students who entered the seminary at Florissant, as they were transferred to the college in St. Louis, when it was ready for the reception of students, in 1829. The first name was recorded June 12, 1828, and it was "Charles P. Chouteau, aged eight years." The records begun at the "Indian Seminary" also contain the names, Francis Cabanné, Julius Cabanné, Du Thil Cabanné, John Shannon, William Boilvin, Bryan Mullanphy, Francis Bosseron, Julius Clark, Howard Christy, Alexander La Force Papin, Edmond Paul, Edward Chouteau, Thomas Forsyth, and Paul A. F. Du Bouffay.

## CHAPTER IV.

FROM THE YEAR 1829 TO THE YEAR 1836 — ORGANIZATION OF THE COLLEGE IN ST. LOUIS — ITS RAPID GROWTH — NEED OF COMPETENT TEACHERS, ESPECIALLY FOR THE ENGLISH LANGUAGE — HELP SENT FROM MARYLAND GIVES A NEW IMPETUS — APPLICATION TO THE GENERAL ASSEMBLY OF MISSOURI FOR A CHARTER OF INCORPORATION.

THE building was completed sufficiently for use, and all preparations were perfected in time to organize classes in the new college on Monday, November 2, 1829.

Rev. P. J. Verhægen was chosen to be the first "president of the St. Louis College;" and among the staff of professors and officers appointed to aid him in the new enterprise were Rev. P. J. De Smet, who became so illustrious in succeeding years as a missionary among the Indians of the Rocky Mountains, and Rev. J. A. Elet, whose affability and pleasing manners made his presence always agreeable to the young men under his care. As Fathers Verreydt and Smedts were then residing at St. Charles, and Father Van Assche was in charge of the congregation at Florissant,<sup>1</sup> only three of

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<sup>1</sup> The first baptism there registered by Father Van Assche was entered on April 19, 1829. He resided at the novitiate, where Father De Theux was then superior; he walked to the village on Sundays, to say Mass and do other parochial duties, and then walked home to

the young priests could be spared for duty in the college. Brother James Yates taught some rudimentary classes, and at a later date Rev. Peter Walsh, then a novice, taught some of the higher branches. During the first few years after the college was opened, several extra teachers were engaged to take charge of the classes in English and mathematics; they were Thomas B. Taylor, John Servary, Benjamin Eaton, Bartholomew McGowan, and Jeremiah Langton.

On the first day there entered ten boarders and thirty externs, or day-scholars; within a few weeks the number of boarders was increased to thirty, and the number of day-scholars enrolled was one hundred and twenty; or, there were one hundred and fifty pupils in all, — a number rather more than sufficient for their limited room.<sup>1</sup> After this time there was little variation in the total number of students for two years, or till the year 1831. Meanwhile it had become manifest to all that ample room should be provided, and it was also apparent to the president and his advisers that additional strength was required in the faculty of teachers. Before the end of 1831 it was decided to erect an additional house, 40 x 40, at the east end of the main building already occupied, and work was begun on this wing early in the year 1832. The new house was ready for occupancy at the beginning of the next summer.

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breakfast, returning on foot to the village for vespers in the evening. This practice was changed in 1832 by Father Kenny, visitor, and thenceforth Father Van Assche resided at Florissant.

<sup>1</sup> Mr. Peter Poursine, of New Orleans, Louisiana, in a letter of February 1, 1879, says, referring to himself: "The writer was the first student from Louisiana to enter the St. Louis College, his arrival dating February 2<sup>d</sup>, 1830, at which time the college building was not yet finished, the students having to ascend to the different stories by means of ladders."

On October 24, 1831, Rev. James Van de Velde reached St. Louis, preceded a few days by Father Van Lommel and Mr. Van Sweevelt, a scholastic; they had been sent from Maryland to assist in the new college, as professors.<sup>1</sup> Father Van de Velde had as companions from Maryland, Father McSherry, Provincial of Maryland, and Father Kenny, visitor. Father Kenny was a pious and sagacious man, and one remarkable for his goodness and charity to all persons; he was sent by the General of the Society to inspect the affairs of the Western mission, and give counsel and direction in perfecting the organization of its different establishments, then growing rapidly in importance and influence.

Father Van de Velde soon became prominent in St. Louis as a pulpit orator, and as a highly cultivated scholar. At the beginning of 1832 he was deputed to visit Louisiana, with a view of making the institution more generally known, especially in that State, and in the towns and cities along the Mississippi. His journey through Louisiana and Mississippi produced the effect intended; for during the following spring, and before the close of the session, in July, 1832, there were registered twenty-one additional boarders from Louisiana alone, while the number of boarders at the beginning of the next session, on September 7, 1832, had augmented far beyond all anticipation. The number of day-scholars was found to be diminished, in comparison with what it had been at the opening of the previous session; this difference arising, no doubt, mainly from the circumstance that other good schools were established in St. Louis during that year, but in

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<sup>1</sup> After the accession of this reinforcement there were at the college, in all, ten members of the Jesuit Society.



part, also, from the fact that the classes and collegiate exercises were arranged exclusively with a view to the boarders.

After the organization of classes for the session beginning September, 1832, the faculty was convinced that the "St. Louis College" supplied a want in the valley of the Mississippi, and that its permanent success as an institution was reasonably assured. Encouraged by this conviction, the president and faculty decided to petition the General Assembly of Missouri for a charter, making the institution a perpetual corporation, and empowering it to confer the usual collegiate honors and degrees. In order to give it capability of the greatest usefulness in promoting higher education, it was deemed expedient by the president and faculty of the St. Louis College, and it was also the counsel of their friends, to secure, if practicable, a university charter, which would enable them to combine under it the faculties of law, medicine, and theology, with the literary and scientific departments, if at some future day so comprehensive a system of studies should be found advantageous.

The Legislature of the State, after maturely deliberating over each provision, finally granted the charter, substantially as in the petition of the faculty, by a special act of that body, signed by the governor of the State, on December 28, 1832. The petition was signed by P. J. Verhægen, Theodore De Theux, P. W. Walsh, C. F. Van Quickenborne, and James Van de Velde, and they constituted the first corporation.

The charter, of St. Louis University,<sup>1</sup> as approved by the State Legislature, is as follows: —

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<sup>1</sup> Laws of Missouri from 1824 to 1836, Vol. II., p. 298.



“An act to incorporate the St. Louis University.

“Whereas it is represented to the General Assembly that a literary institution, called the St. Louis College, has for several years past been in successful operation near the city of St. Louis, sustained and conducted by the voluntary association and private resources of individuals, without the aid of government: And whereas the president of the said college, in behalf of himself and the other professors and managers thereof, has solicited an act of incorporation, by the name and style of the St. Louis University: Now, in order to encourage learning, to extend the means of education, and to give dignity, permanency, and usefulness to the said institution, —

“*Be it enacted by the General Assembly of the State of Missouri*, That P. J. Verhægen, Theod. de Theux, P. W. Walsh, C. F. Van Quickenborne, and James Van de Velde, be and they are hereby constituted and appointed trustees of the said literary institution, by the name and style of the St. Louis University, and by that name shall be a body corporate, shall have perpetual succession and a common seal, may contract and be contracted with, grant and receive, sue and be sued, implead and be impleaded, in all courts and places.

SEC. 2. *Be it further enacted*, That when a vacancy shall happen in the board of trustees, by death, resignation, removal, or otherwise, the remaining trustees, or a majority of them, shall have full power and authority to appoint a suitable person to fill such vacancy; and may at their discretion appoint an additional number of trustees, whenever in their judgments the exigencies of the institution may require such an increase; and all trustees

so appointed shall have the same rights, powers, and privileges as if they were named in this act.

SEC. 3. *Be it further enacted*, That the person first named herein, or, in case of his absence, the next named, shall give notice of the time and place of the first meeting of the board of trustees; and, on the attendance of a majority thereof, they shall appoint a president, and adopt such regulations for their own government as they may deem expedient.

SEC. 4. *Be it further enacted*, That the board of trustees shall have full power to receive, hold, manage, and govern all the property of the St. Louis University, real, personal, and mixed; to appoint all such officers and servants as they shall judge convenient and useful, and to displace the same; to remove a trustee for any cause which they may deem sufficient, two-thirds of the whole number concurring; to define the qualifications of a trustee; to enact and enforce all such statutes and ordinances as they shall judge convenient and useful, as well for the better management of the revenues and proprietary interest of the university as for the advancement of learning, so that the same shall not be repugnant to the laws of the land nor injurious to the rights of conscience; to distinguish merit by such literary honors and rewards as they may judge proper; and generally to have and enjoy all the powers, rights, and privileges usually exercised by literary institutions of the same rank.

SEC. 5. *Be it further enacted*, That a majority of the whole number of trustees for the time being shall be a quorum, and be capable of exercising all the powers and transacting all the business of the board.

SEC. 6. *Be it further enacted*, That the said board

of trustees shall keep a fair record of all its corporate acts, and shall lay a copy thereof before the General Assembly, or either house thereof, whenever required so to do. And the General Assembly reserves to itself the right and power to alter or repeal this charter whenever it shall be of opinion that the said university has failed to accomplish the beneficent purposes for which it was created.

“This act shall take effect and be in force from and after the passage thereof.

“Approved December 28th, 1832.”

“*State of Missouri.*

“I certify that the foregoing is a correct copy of the original roll now on file in the office of Secretary of State.

“In testimony whereof, I have hereunto set my hand and affixed my official seal, at the City of Jefferson, the 18th of Jan., A. D. 1833.

{ L. S. }

[Signed] “JOHN C. EDWARDS,  
“*Secretary of State.*”

The following amendment was made to this act of incorporation by the Legislature of Missouri, in the year 1851:—

“An act amendatory of ‘An act to incorporate the St. Louis University,’ approved December 28, 1832.

“*Be it enacted by the General Assembly of the State of Missouri, as follows:—*

“SEC. I. That the said ‘St. Louis University’ shall be in law capable of holding, purchasing, and conveying any estate, real, personal, or mixed, for the use of the said corporation for educational purposes; and shall

hold, use, and enjoy, in its corporate capacity, all the property, real, personal, or mixed, which the said university or its trustees now have, or may hereafter acquire, for the purposes aforesaid.

"SEC. 2. The General Assembly reserve the right to repeal or modify this act, and that of which it is amendatory, whenever it believes said St. Louis University has failed to accomplish the beneficent purposes of its institution.

"This act to take effect and be in force from and after its passage.<sup>1</sup>

"Approved 28th February, 1851."

The sections of this amendment were drawn up by A. J. P. Garesché, of St. Louis, Missouri.

A regular faculty was finally organized under the charter, on April 3, 1833, with Rev. P. J. Verhægen as "rector of the St. Louis University," that being the style by which the institution was incorporated. Among the people of St. Louis, however, the university is commonly known, even at the present day, only by its original name, "The College."

It was in 1832 that the Asiatic cholera first made its appearance in some of the Western States, as an epidemic, signaled beforehand by sporadic cases. At its first visitation to St. Louis, in 1832, it was of a virulent type; it was of a milder character when it returned, in 1833. During the period of its greatest fatality, the boarders were removed from the St. Louis University to the novitiate near Florissant. The ravages of this terrible scourge were severe in St. Louis; it was all the more dreaded, because even the most experienced phy-

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<sup>1</sup> Laws of Missouri, 1851, p. 439.

sicians knew neither the true pathology of this destroying plague from the East Indies, nor any certain remedies for the relief of those attacked by it. During the prevalence of the cholera in the city, the reverend gentlemen of the college were unremitting in their exertions to aid and comfort those stricken by the strange ailment, visiting the houses of the afflicted, and affording such relief and encouragement as they best could. No inmate of the college was attacked by the disease; a preservation for which they offered public thanks to God when the pest had disappeared.

During this gloomy period, when the Asiatic cholera was raging in St. Louis, one of those remarkable tornadoes which now and then cause so much ruin in the Western and Southern States passed over a wide belt of Missouri, then taking St. Charles and St. Louis in its track towards the north-east. Its path through the forests was marked by an opening covered with trees levelled to the ground, uprooted by the wind, or riven to splinters by the lightning; and across the farms by grain-fields made bare, by houses unroofed, or else razed to the foundation, without a vestige left to mark the spot where they had stood. This cyclone did much havoc in St. Louis; but though the college building rocked to the storm's terrific force, yet it suffered no damage, save the loss of one chimney-top. The students, who were overcome with fright, had huddled together into one group, when Father Verhægen, whose first thought was of them, hurried from his room to their presence, where his fatherly voice at once calmed their fears, and emboldened them to await the issue resolutely.

Despite these and other calamities, making the year



1833 memorable, the Rev. P. J. Verhægen and the trustees of the university saw at the opening of the next session, in the following September, that even the additional building, which had been completed during the year 1832, did not afford room sufficient for the increasing number of their boarders. In order to supply this want, the western wing was begun towards the end of this year, and it was made ready for use by the beginning of the next summer, that of 1834; and this, despite the inauspicious circumstance that a portion of its walls tumbled down just when preparations were made to put on the roof timbers, the accident being caused by defective masonry. This necessitated an entire renewal of the faulty walls from their very foundation.

Kind benefactors in St. Louis had contributed nearly five thousand dollars towards erecting the first building,—a large sum of money in that day. In erecting the additional buildings—the eastern wing and the western wing—they were helped by the Association for the Propagation of Faith, then recently established at Lyons, in France; and also by generous friends of the faculty and professors in Belgium.

The records show that in January, 1834, there were twenty-four Jesuits in the Missouri mission; of these, twelve were priests, six were scholastics, and six were lay brothers. Of the entire number, ten were at the St. Louis University; there were at that time fifteen professors and tutors engaged at the university, and of these, eight were members of the Jesuit Society, and the remaining seven were externs receiving compensation for their services.

During the year 1834, the British government donated

to the library of the St. Louis University nearly a hundred large folio volumes, containing the ancient statutes of the realm, various state papers, the famous Domesday Book, with its index, etc., all reprinted from their originals by order of the government. The following injunction is printed at the beginning of each volume : " This book is to be perpetually preserved in the library of St. Louis University. C. P. Cooper, Sec. Com. Pub. Rec., March, 1834."

Early in the spring of 1834, Rev. J. A. Elet was sent from the university to the South, in order to spread information concerning this institution, its special advantages for boarders, etc., and to obtain additional students, especially from among the French population of Louisiana. He returned, reaching St. Louis on April 9th, accompanied by thirty-three students, and these were speedily followed by seventeen others, making a total increase of fifty students, nearly all from Louisiana. At the beginning of May, there were at the university one hundred and forty boarders. When the annual commencement took place, on July 31, 1834, the first graduates of the institution received their diplomas; the degree of Bachelor of Arts was then conferred on Messrs. Paul Auguste Frémon Du Bouffay and Peter A. Walsh; the degree, Master of Arts, was conferred on Mr. John Servary: all three were citizens of Missouri.

There was a further accession to the staff of Jesuit teachers and officers at the St. Louis University for the session beginning September, 1834; these additional members were Messrs. M. Pin and J. B. Emig. Mr. Emig, afterwards Father Emig, long remained at the institution, where he was eminently efficient, both as an

officer and a professor; it was through his influence that the Greek language was first introduced into the course of study.

It was now seen by the directors of the institution that it was necessary still further to increase their house room; and accordingly a new building was projected, which was to stand on Washington Avenue. This addition was made ready by the summer of 1835; the first story was used as a public chapel till the completion of St. Xavier church, in 1843; and after that time, service was still held in this chapel, for the benefit of the German Catholics, till St. Joseph's Church, on Biddle and Eleventh streets, was finished, in 1845.

The trustees of the university, at a meeting held on September 1, 1835, resolved to petition the United States government, through the Hon. Thomas H. Benton, for a grant of land towards establishing the institution on a solid and permanent basis. Their request was not acceded to at Washington City; and indeed, this establishment never received any public aid, nor has it an endowment derived from any source, but it is entirely dependent for its support on the regular fees of its students.

At the same meeting of the trustees, held September 1, 1835, it was also resolved that the rector of the university should confer with some gentlemen eminent in the medical profession, concerning the feasibility of forming a medical faculty and attaching the same to the St. Louis University. This project of having a medical faculty attached to the university was approved by the most eminent physicians of St. Louis, and by friends of all avocations in life. There were several preliminary consultations between the Medical Society of

St. Louis, represented by B. G. Farrar, H. Lane, and B. B. Brown on the one side, and the rector of the university, Rev. P. J. Verhægen, on the other. It was not till October 5, 1836, that they finally came to a mutual agreement that there should be a medical faculty of the university. A constitution was drawn up in writing and sanctioned by both parties, after which the Medical Society selected the following eminent physicians as its first faculty: C. J. Carpenter, M.D., J. Johnson, M.D., Wm. Beaumont, M.D., E. H. McCabe, M.D., H. Lane, M.D., and H. King, M.D. But, though the medical faculty was appointed, and the prospectus of their lectures was published annually, with that of the university for the literary department, the design was not actually carried into execution till the autumn of 1842, when the medical department inaugurated its first course of lectures in a building erected for its use on Washington Avenue, west of Tenth Street.

## CHAPTER V.

1836—1843.

ON March 24, 1836, Rev. P. J. Verhægen was made superior of the Jesuit mission in Missouri. From this time forth, the superior of the mission no longer resided at the mother house, near Florissant; but he made the university his home henceforth, as being more central and more easy of access. This arrangement continued after the mission was erected into a vice-province and a province; and it is adhered to at this day. Besides the communities and residences to which the mother house at Florissant had already given origin, at St. Charles, in the village of Florissant, Portage des Sioux, and St. Louis, during this year 1836, the Rev. Charles Van Quickenborne established a residence and small community among the Kickapoo Indians, on the Missouri River, at a point eight miles north of the spot on which Leavenworth City is built. The number of members attached to the Missouri mission at that time was thirty-seven. Several young men of ability and superior education joined during the years 1835 and 1836, giving increased strength and efficiency to the corps of teachers in the university.

Rev. P. J. Verhægen having been appointed superior of the mission, the vacancy thereby caused in the office of president or rector of the university was filled by Rev. J. A. Elet, who became president at the opening



of the next session, or in September, 1836. The scholastic year then beginning proved to be fully as prosperous as any preceding one, the number of students being one hundred and forty-six.

The board of trustees, at a meeting convened on May 3, 1836, resolved that Rev. P. J. Verhægen, Rev. J. A. Elet, and Rev. Theodore De Theux should be constituted a committee to select and agree upon a suitable site outside of St. Louis, on which to erect buildings required for transferring the university thereto. The reason assigned by them for taking this step was, that the necessary quiet of the institution was about to be interfered with, since some houses had been put up recently in the very neighborhood of the university, and additional ones were likely to be erected in the near future. The locality chosen for this purpose by the committee was a farm, containing three hundred acres, on the Bellefontaine Road, three and a half miles from St. Louis, which had been purchased a short time previous by the university. They prepared the plan of their proposed buildings, and let out to a mason the contract for constructing the basement. When the foundation had been dug, this mason died, whereby the work stopped, and the contract with him became null. The execution of their undertaking was postponed to a future year, and at a later time the project was abandoned altogether. The purchase of the land proved a fortunate investment of their money, however, for it became valuable in subsequent years, enabling the university to make many costly improvements on its premises in the city, to purchase valuable additions to its library, philosophical apparatus, and museum of natural history. The spot on which it was then decided

to build a new institution is now within the city limits, and is by no means a situation which possesses the advantages of that retirement or complete seclusion for the sake of which they at that time determined to move away from St. Louis. The excavation then made for a basement is still to be seen at a conspicuous point on "College Hill," in North St. Louis

It was at the opening of the session in September, 1836, that the Rev. George A. Carrell became a member of the faculty, and was made professor of English literature. While each one among the first founders and professors of the university deserved a meed of praise, and of gratitude from friends of the institution, yet the Rev. James Van de Velde and the Rev. George Carrell were preëminent among them for superior literary attainments, and for their influence in giving a more elevated and learned tone to the college. Among the surviving students at the university in their day they are still remembered and honorably named, for the refined taste and polished scholarship manifested in all their lectures before the higher classes in the college halls, and in all their speeches to the general public.

Rev. Charles Van Quickenborne, to whom, above all others, is due the credit of establishing the Jesuit mission in Missouri, returned, in 1837, from the Kickapoo mission started by him the preceding year, near the grounds of the present Fort Leavenworth, and he went, to recuperate his strength, to Portage des Sioux, where Father Verreydt then resided.<sup>1</sup> But the hardships of

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<sup>1</sup> Father Verreydt built a brick church at Portage des Sioux in 1834; this church was burned down on January 9, 1879. The Jesuit fathers had charge of this church from the first part of June, 1823, till September, 1875, when it was made over to the archbishop of St. Louis.

several years spent by him in border-life among the Indians had so shattered his constitution that no medicine and no kind attention could revive him, and he died at Portage des Sioux, on Thursday, August 17, 1837. His remains are interred on a little mound in the garden at St. Stanislaus novitiate, and they are now surrounded by those of nearly all his early companions in Missouri. A plain slab for a headstone, with a Latin inscription on it, serves both to mark his last resting-place and to record the main events of his very commendable life.

The trustees of the university, at a meeting which was held on May 6, 1837, appointed a committee, of which Rev. James Van de Velde was made chairman, which was instructed to take time, and considerably "to specify what studies and acquirements shall henceforth be deemed necessary for finishing the classical course, and being found qualified for taking the degree of A.B. in the St. Louis University." The committee offered their report on the 8th of the following December; but it was amended and recommitted, with instructions to report also on the conditions to be prescribed for obtaining the higher degree of A.M., or Master of Arts. The report, as finally adopted by the board of trustees, on July 28, 1838, was as follows: "First, that the classical course shall comprehend a competent knowledge of the Greek, Latin, and English languages; of geography, use of globes, ancient and modern history, logic and principles of moral philosophy, including ethics and metaphysics; of rhetoric and mathematics, including arithmetic, algebra, plane and solid geometry, trigonometry, surveying, mensuration, conic sections, and the principles of natural philosophy." It had been determined in a preceding year,

and it was published in the prospectus of the institution, that "the degree of A.M. is given to the alumni who, after having received the degree of A.B., shall have devoted two years to some literary pursuit." It was now further provided, "as to graduates of other colleges or universities that shall apply for the degree of A.M., it shall be required that they produce the diploma of A.B., and testimonials that, after their graduation, they have devoted at least two years to some literary pursuit."

A knowledge of the branches specified in this schedule of studies was generally regarded, at that day, as essential for a liberal education; and, therefore, they were then taught in all institutions professing to impart superior learning. But from what cause soever the change may have proceeded, it is an obvious and generally recognized fact that the present generation is far from esteeming so highly a knowledge of the Greek and Latin classics in the original tongues; whereas much more value is now set on the thorough study of applied mathematics, the physical sciences, the useful arts, and all the branches of positive and practical knowledge which contribute to the material progress of human society.

In the year 1832, it had become necessary for Rev. P. J. De Smet, on account of protracted ill-health, to withdraw from the Jesuit mission of Missouri and return to his native land, Belgium, for change of air. After reaching his friends and the scenes of his youth in Brabant and East Flanders, he was mindful of his former companions in America; he procured many valuable instruments for the department of physics in the St. Louis University, as also many volumes for the



library, and sent them as a donation: they were received on March 7, 1835. Although it was not his expectation, when leaving for Europe, ever to see the United States again, yet, his health having been completely restored, he returned to Missouri in 1837, and, as is well known, made St. Louis his home during the entire remainder of his extraordinary life. Whilst he was absent in Europe, and after his donations were received, the trustees of the university entered on their records the following honorable tribute to him as a benefactor:—

“Whereas the board and faculty of the St. Louis University are highly indebted to the liberality and exertions of the Rev. P. J. De Smet, for the splendid apparatus of physical and chymical instruments received at the university on the 7th of March, 1834;

“*Resolved*, That besides the special thanks already tendered by the board and faculty of the St. Louis University to said Rev. P. J. De Smet on receipt of the above-mentioned apparatus of physical and chymical instruments, the register of the contributions to the Museum of St. Louis University be opened with a copy of this resolution, and his name be placed at the head of the list of contributors to the museum.

“P. J. VERHÆGEN.

“JAMES VAN DE VELDE, *Secretary*.

“ST. LOUIS UNIVERSITY, Sept. 5, 1836.”

Father De Smet's donation included, also, “a collection of minerals, classified according to the system of Dr. Haüy,” as mentioned in the “list of contributors.” The date of their arrival at St. Louis was not 1834, but 1835, and they were brought over to America



along with the above-mentioned instruments, by Messrs. M. Oakley and P. Verheyden, who arrived in 1835.

The register of the students for the years 1837 and 1838 shows that more than half of the entire number then at the institution were from the State of Louisiana; and during the first ten years, dating from the beginning, in 1829, there were twelve graduates. The number of members in the Jesuit mission of Missouri at the beginning of the year 1838 had increased to sixty-one, twenty-six of whom were at the mother house near Florissant, and nineteen at the St. Louis University.

It was during this year, 1838, that Father De Smet began his remarkable career as a missionary among the Indians, his first work being to establish a residence among the Pottawatomies<sup>1</sup> dwelling in the vicinity of Council Bluffs, which is in Iowa, and directly opposite the city of Omaha. The line of bluffs in Iowa, which are there distant about four miles from those in Nebraska, on the opposite side of the river, was washed by the Missouri at that period.

In the autumn of this year, several priests and scholastics were sent from the Missouri mission to Louisiana, to conduct St. Charles College, at Grand Coteau.<sup>2</sup> That institution remained attached to Missouri till the year 1848, when, such assistance being no longer necessary for the mission of New Orleans, the members who

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<sup>1</sup> They were a division of the Pottawatomie tribe, known as "Prairie Indians;" they had hitherto been nomadic, and they had acquired no habits of civilized life.

<sup>2</sup> The Ladies of the Sacred Heart had established a school near that place in 1821, on a spot donated for the purpose by Mrs. Charles Smith, in accordance with her husband's will. He was a Catholic, who had come from Maryland in 1803, and settled in this portion of Louisiana.

had been sent thither returned to the Western mission.

In January, 1839, Rev. Christian Hoecken and a companion took spiritual charge of the Pottawatomie Indians, who had the previous year been transferred by the United States government from Michigan to Sugar Creek, about fifteen miles west of the Missouri border, in what is now the State of Kansas. Rev. Mr. Petit, a secular priest from Vincennes, Indiana, had accompanied the tribe from Michigan to their new home, in 1838, but he took sick, got as far as St. Louis on his return to Indiana, and died at the university, about the beginning of January, 1839.

A suite of class-rooms was erected on Christy Avenue during the year 1839, to accommodate the increased number of students; the building was made one and a half stories, the attic being used temporarily as a dormitory.

On December 3, 1839, the mission of Missouri was raised to the rank of a vice-province, and the official title of the superior was thereby changed to that of vice-provincial.

During the year 1839, and the two or three years next succeeding it, the number of members in the vice-province increased rapidly, reaching one hundred and thirteen at the end of 1841. They were able, therefore, greatly to enlarge the field of their usefulness. It was in the year 1840 that Father De Smet made his first journey to the Rocky Mountains, and through Oregon, where he prepared the way for the numerous missionaries who, in succeeding years, did so much for the wild tribes wandering over those regions.

In the year 1840 the vice-provincial of Missouri agreed to accept from Bishop Purcell, of Cincinnati, the

Athenæum, a college which had been established by Bishop Fenwick, and first opened for classes October 17, 1831. It having been made over to the vice-province of Missouri by Bishop Purcell, in 1840, Rev. J. A. Elet was installed its first president under its new organization. Accompanied by a body of professors, he had gone to Cincinnati and gotten all things in readiness to begin classes at the Athenæum about the first of October. The name of the institution was changed to that of St. Xavier College; it has retained this name to the present day, and under that name it was rechartered by the General Assembly of Ohio in 1869.

In the spring of 1840 the corner-stone of St. Xavier Church, St. Louis, or, as it is better known to the public, "The College Church," was laid with solemn ceremony, Rev. George A. Carrell addressing the people from the eastern balcony of the college. The church was dedicated and first opened for public service on Palm Sunday, 1843.

When Rev. J. A. Elet was removed to Cincinnati, in 1840, Rev. James Van de Velde succeeded him as president of the St. Louis University. He remained in this office till the year 1843, when he was made vice-provincial of the Jesuit Society in Missouri. The literary culture of the superior classes in the university had never risen to so high a standard as it did during his term in office. Besides being thoroughly master of the Greek and Latin classics, he was able to speak and write several modern languages with elegance. But the best efforts of his life as a student had been spent in acquiring the English language, by the aid of its recognized models of taste and style, an undertaking which he accomplished with great success. His few

published essays and lectures might be proposed as samples of purity and accuracy of language, as well as of good taste, beauty, and refinement in the art of composition.

Schools for the education of the Indian children at the mission on Sugar Creek, near the head-waters of Osage River, were established in 1841. The school for the Indian boys was taught by members of the Jesuit Society. In order to provide for the proper training of the girls, Father Verhægen, who was the vice-provincial, applied to the Ladies of the Sacred Heart Society to delegate some of their members for this work, promising them, as inducements, much hardship and little human comfort. These were decisive motives for the zealous ladies, and in July, 1841, four of them, with Madame Lucille Mathevon as superior, went to the Pottawatomie mission, at Sugar Creek, and began a school for the Indian girls. Instead of teaching courtly manners to the children of the rich and great, as they could have done had they preferred it, these self-sacrificing religious women there spent many years of their lives, training sulky and indocile young savages in the first elements of human thought.

During the year 1842, there occurred one of those financial crises which, in the United States, periodically disturb commercial employments, destroy general confidence, and produce that stagnation of all trades which often results in so much misery to the mass of the people. In order to accommodate themselves to the altered circumstances, the board of trustees, with the advice of Father Verhægen, vice-provincial, reduced the fee for board and tuition at the university to \$130 per session of ten months. Despite the stress of "hard



times," the classes were all full, the institution losing none of its wonted prosperity.

The first lecture to the medical department of the St. Louis University was given to the students and a numerous audience of the public on March 28, 1842, by Professor Hall. The medical faculty was composed of able men; but it was, perhaps, mainly through the influence of the gifted and learned Dr. Moses L. Linton, and the eminent surgeon, Dr. Charles Pope, that the medical college became so successful, attracting numerous students from all the Western States.

The following list of professors composed the medical faculty for the session 1842-43: Daniel Brainard, M.D.; Joseph W. Hall, M.D.; H. Augustus Prout, M.D.; James V. Prather, M.D.; Moses L. Linton, M.D.; Joseph J. Norwood, M.D.; Alvin Litton, M.D.

The completion of St. Xavier Church, and its final dedication on Palm Sunday, 1843, still further augmented the moral power of the university in St. Louis and vicinity, where that influence was already great; thus additional ties were formed, more closely binding to the establishment the affection of the older families in the city and county.

It is worthy of mention that Father Van de Velde had insisted, when it was first decided to build St. Xavier Church, that it should front on Washington Avenue, foreseeing that, although Washington Avenue was then but a road leading out of the town, it would, in future time, become a principal street of the city; as all subsequent improvements made by the college would naturally have their front on this street, the entire property could be sold to better advantage, should it ever become necessary to move the institution



to another locality, further away from the stir and noise of business. The event proves that his counsel was sagacious, though it did not prevail.

In 1843, St. Vincent's school for girls was established, on the corner of Tenth and St. Charles Streets; it was started as a parochial school, but it became necessary, in order to subsist, to raise the school to a higher grade; it was long known as "Sister Olympia's School." The property on which the school stood was given for the purpose by Mrs. Ann L. Hunt. On July 14, 1843, Rev. Dr. Martin J. Spalding, of Louisville, Kentucky, afterwards Archbishop of Baltimore, gave an eloquent lecture in the new church of St. Francis Xavier, St. Louis, for the benefit of its parochial schools.

## CHAPTER VI.

1843—1854.

REV. JAMES VAN DE VELDE was appointed vice-provincial of Missouri on September 17, 1843, and he was succeeded in the office of president by the Rev. George A. Carrell. Father Carrell had been professor of mental and moral philosophy during several years next preceding his elevation to the chair of rector, and for some sessions he had also been professor of rhetoric and English literature. In both these positions he had been eminently successful. He was peculiarly happy in his language, and in imparting his own ideas to others with force and clearness, whether in the pulpit or in the class-room. As president of the university, he was austere even unto severity. During the first two years of his rectorship there was a marked decline in the number of students, there being less than eighty for the scholastic year ending in the summer of 1845, including both the boarders and the externs; a result which was attributed by his friends, but, no doubt, erroneously, to the stern notions of rule and authority with which he governed. It was found necessary, in order to improve this condition of things, really brought about by the unprosperous times, for one of the professors to be sent to the Southern States to canvass for students; and accordingly, Rev. John Gleizal was despatched to New Orleans, early in the spring of 1846,

to accomplish this work. His visit to the South proved highly beneficial, realizing the most sanguine expectations from it; for a large number of students came up from the South, some accompanying him, others following him after his return, in the early autumn of that year.<sup>1</sup>

An occurrence which caused some increase of number for the session beginning in September, 1846, was the closing of St. Mary's College, in Marion County, Kentucky. It was during the summer of that year that the Jesuits who founded the present mission of New York and Canada left Kentucky, to take charge of St. John's College, at Fordham; and a number of the students who were with them at St. Mary's College, in Kentucky, came to St. Louis University after the fathers had abandoned that place. Thus it happened that the ending of the session 1845-46, was fully as auspicious as that of any preceding one.

In 1846, Father Carrell erected a large building, three stories high, on the south line of Christy Avenue; the first story was to be used for wardrobe and infirmary purposes, the second for the parochial school, and the third as a dormitory for the boarders.

The institution had at this time an imposing list of professors and tutors, as the vice-province had steadily and rapidly increased the number of its members since

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<sup>1</sup> The corner-stone of St. Joseph's Church, corner of Eleventh and Biddle Streets, was laid April 14, 1844. St. Joseph's soon grew to be one of the largest congregations among the German Catholics of St. Louis. Work on this church was actually begun March 1, 1844, and work on St. Mary's Orphan Asylum was begun March 7th of the same year. The lot on which St. Joseph's Church is built, and also that on which St. Mary's Asylum stands, were given by Mrs. Biddle.

the year 1839; and from the circumstance, also, that the scholasticate for the study of theology and philosophy had been transferred, in 1843, from the country-place now known as College Hill to the university. That portion of North St. Louis usually called Lowell is built on a part of the farm then belonging to the university. A certain number of members resided at this suburban home from 1837 to 1847, under the superiorship of Rev. John Schoenmakers; he was sent, in the spring of 1847, to begin the residence at the Osage Mission, in South-eastern Kansas, Rev. Ignatius Maes taking his place at College Hill; but only for a short time, as it was closed that year.

At this period, the city of St. Louis took a new start in growth and prosperity, so rapid and so remarkable as to leave no doubt of its destiny soon to become a great city; and that such would be its future, Capt. Marryatt had predicted, after visiting St. Louis in 1838. Fourth Street was pretty well built up with dwellings in 1846, from Market Street eight or ten squares northward; and dwelling-houses were going up rapidly on Fifth and Sixth Streets, on Franklin Avenue, and on all streets leading east and west, from Market to Locust Street; but there was, as yet, little improvement made on any street west of Tenth Street. The Planters' House, then the only great hotel of St. Louis, had been finished in 1841; and the present court-house was going up in 1846.

During the year 1846, the Rev. John Diels, having previously spent several years among the Pottawatomie Indians at the Sugar Creek mission, prepared with much care, and completed, a grammar and dictionary of their language; and the Pottawatomie language was

accounted by the missionaries one of the most beautiful among the tongues of the aborigines. This composition was the groundwork of an extensive and elaborate grammar and dictionary of that language, which Rev. Maurice Gailland, assisted by Father Diels, subsequently spent many years in perfecting. In 1870 this work was offered to Professor Henry, of the Smithsonian Institute, for publication; but Professor Henry would not accept it unless as an unconditional gift, to be published or not, at his own option. Since this proposition was not acceptable, the work was not given to the Smithsonian Institute. It was borrowed by Father De Smet, when he made his last trip to Europe, in 1871, to show it to some learned friends in Belgium; it was left by him in Belgium.<sup>1</sup>

At the close of the scholastic year, in July, 1847, Rev. John B. Druyts was appointed president of the St. Louis University. The institution had then recovered entirely from the depression brought on it mainly by the financial troubles of the country, beginning in 1842. Father Carrell went to Cincinnati, where he was appointed president of St. Xavier College, on June 29, 1851; he was elevated to the more exalted rank of Bishop of Covington, Kentucky, in 1853. After filling that important office, as first Bishop of Covington, for fifteen years with much success, and with the completest satisfaction to priests and laity, he died in 1868. His refined manners, his grace and ease in conversation, and his cultivated scholarship, all joined to genuine and even tender piety, caused him to be much esteemed by

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<sup>1</sup> Father Gailland died August 12, 1877, at St. Mary's College, Kansas.





all that knew him in St. Louis, Cincinnati, in Covington, and wherever he had acquaintances.

Father Druyts had been employed, either as professor or as disciplinarian, in the university for twelve years next preceding his promotion to the office of president, in 1847. The experience which he was thus enabled to acquire, together with his natural aptitude for such a position, made him one of the most popular, and at the same time one of the most successful, among all that had thus far filled the office of president in the university. No trying or adverse event could disturb his perfect equanimity, or lessen his complete self-possession. His temper seemed never to be ruffled: yet he could be severe or gentle; he could be exacting, or could blandly yield to the most lowly, according as demands of duty, expediency, or the good of others might happen to require of him. His term in office lasted till the autumn of 1854, and he was even then relieved of his burden with reluctance, though he had almost entirely lost his hearing. His entrance into the office of president gave a new impulse to the institution, and it then began that career of genuine and solidly founded prosperity which, down to the present day, has met with no serious reverse.

On June 3, 1848, Rev. James Van de Velde retired from the office of vice-provincial, and he was succeeded by Rev. John A. Elet. Father Van de Velde remained in St. Louis but a short time, when information reached him that he was appointed Bishop of Chicago. Archbishop Eccleston received the bulls appointing him to this See on December 1, 1848, and he was consecrated on February 11, 1849. He was subsequently transferred to the See of Natchez, Mississippi, first reaching that

place on November 23, 1853; he died of yellow fever on November 13, 1855, at his residence in Natchez.

The revolutionary troubles of Europe, which broke out into open violence towards the end of 1847, and culminated in 1848, made it necessary for the Jesuits, in places where they were ejected from their colleges and their property was seized upon, to seek for shelter in other lands. Many of these refugees came to the United States, seventy-six of them finding homes in the vice-province of Missouri. Most of these exiles had been driven from Italy and Switzerland, and about forty of them received hospitality at the St. Louis University. Some of these expatriated Jesuits never returned to Europe, but remained afterwards permanently attached to the vice-province of Missouri, where they became useful auxiliaries to the various missions and colleges of the West; the great majority of them, however, returned to the Old World within the two years next succeeding. Of those remaining in the United States, some went to the Indian missions of the Rocky Mountains, where they have since died under the hardships and privations of a life among homeless, wandering savages. Others of their number began, in 1854, under Rev. Nicholas Congiato as superior, the present flourishing mission of California, which still remains annexed to the province of Turin, Italy.

The great addition made to the number of members in the vice-province of Missouri during the first half of the year 1848, by the causes above stated, was an inducement for Father Elet and his consultors finally to perfect an arrangement, which had been under consideration several months, for taking charge of St. Joseph's College, at Bardstown, Kentucky. The ven-

erable Bishop Flaget had already invited the Jesuits of France to accept that college, in his diocese, as long ago as the year 1829, or nineteen years before the present offer.\* But, by some misunderstanding, the French Jesuits did not come to the United States until two years after the time appointed for delivering the college into their hands; and, meanwhile, obligations had been contracted with other parties. St. Mary's College, in Marion County, Kentucky, was transferred to these Jesuit fathers from France, at the death of its founder, Rev. William Byrne, which occurred June 5, 1833. They laid the foundation of another college, in Louisville, during the summer of 1845, but early in 1846 they made an agreement with Bishop Hughes, of New York, to take charge of St. John's College, at Fordham, and also to establish a college for externs in New York City. They left the Diocese of Louisville in July, 1846, returning St. Mary's College to the bishop, and at the same time disposing of the property owned by them in the city of Louisville.

St. Joseph's College, at Bardstown, after many years of depression, had become prosperous again under the able administration of Rev. Edward McMahon, aided by the efficient coöperation of Rev. John B. Hutchens. But in the year 1848, both of these reverend gentlemen had grown tired of such employment, and they longed to pursue a different course of life, in which their occupations would be exclusively those of the priesthood; hence they, as well as the priests of the diocese in general, favored the proposed plan of passing St. Joseph's College under new control. It was under these circumstances that Bishop Flaget, whose years then exceeded

four score, urged on Father Elet, vice-provincial of Missouri, his earnest desire to welcome the Jesuits back again into his diocese before his days were ended, insisting that they would accept St. Joseph's College, at Bardstown, with a view of retaining it permanently, and of starting a college for externs in Louisville.

July 24, 1848, six members of the society left St. Louis on the steamboat "Ocean Wave," for Bardstown, by way of Louisville, to take possession of St. Joseph's College; Rev. P. J. Verhægen, the first president of the institution after it changed hands, having gone there about the end of the preceding month. St. Joseph's College was exceedingly prosperous under the fathers' management, until the year 1861, when it became necessary to suspend all classes, in consequence of the war between the Northern and Southern States, which then began. The institution was never afterwards reorganized by the Jesuits, and it was finally delivered into the hands of the bishop in December, 1868, twenty years after it had first been accepted. A college had been started in Louisville about the beginning of 1849, and its success was also highly satisfactory, but it was closed in 1857. The transfer and the acceptance of these two institutions had been made subject to conditions by the contracting parties, which did not subsequently prove to be mutually satisfactory, nor were they adjusted by mutual concessions.

In 1847, the larger and smaller students at the St. Louis University were separated from each other, and assigned distinct play-grounds, dining-rooms, study-halls, etc. The purchase, made in 1849, of the building on Washington Avenue, west of Tenth Street, previously



used by the medical department, rendered this judicious arrangement for the welfare of the students both easy in practice and commodious.

On October 5, 1848, the medical faculty requested the trustees of the university to have the connection of the medical department with the university dissolved, with the right of retaining the name under which the medical college was started; and this request was repeated on January 24, 1849. The reason assigned by the medical faculty for desiring to take this step was fear of injury to the medical department, arising from religious prejudices among the people at large against the Catholics and Catholic institutions. The board of trustees did not then consent for the separation to take place. When the "Know-Nothing" excitement arose and began to spread over the land, in 1854 and 1855, it was again decided by a majority of the medical faculty that it was expedient for the medical department to be separated from the university, and be henceforth conducted under a distinct charter of its own; and this time, by mutual consent, its connection with the St. Louis University finally ceased, but without any unfriendly feeling or hard thought on either side, since the peculiar circumstances of the times seemed to compel the medical department to adopt that course.

It should have been stated in another place that the law department of the St. Louis University began its first session in November, 1843. But despite the efforts made by Hon. Richard A. Buckner to sustain it, the law school met with only limited success, and the organization was soon dissolved.

About the beginning of May, 1849, the Asiatic chol-



era again made its appearance in St. Louis; and its visitation at this time was not less disastrous than it had proved to be in the years 1832 and 1833. Its ravages were greatest in the narrow streets and alleys, and in hovels and tenements crowded with the poor; yet no class of the people was entirely spared by this fearful scourge, coming all the way from the sickly lowlands of India. No case of the disease occurred in the university, which preservation then, as had been done in 1833, was gratefully accepted by the entire establishment as a special favor of Divine Providence.

During the month of May, all the students having assembled in their chapel for religious exercises, made a promise, by way of pious vow, with the advice of Rev. Isidore Boudreaux, that they would adorn the statue of the Blessed Virgin in St. Francis Xavier's Church with a silver crown, provided all the inmates of the university were preserved from cholera. This vow was faithfully performed, and the crown was placed on the statue of the Blessed Virgin, October 8, 1849. The following record was at the same time inscribed, in letters of gold, on a marble slab attached to the south wall of St. Xavier's Church, near the altar of the Blessed Virgin Mary:—

S. M. O. P. N.

*In memoriam insignis beneficii per Mariam accepti.*

A. D. 1849, grassante hic peste, qua prope sex millia civium, paucos intra menses, interierunt, Rector, Professores, ac Alumni hujus Universitatis in tanto vitæ discrimine constituti, ad Mariam, Matrem Dei, Matrem Hominum confugerunt votoque sese obstrinxerunt decorandi imaginem ejus corona argentea, si ad unum

omnes incolumes servarentur. Placuit Divino Filio tanta in Divinam Matrem fiducia. Etenim exitiosa pestis, vetante Maria, muros Universitatis invadere non fuit ausa; et tota mirante civitate, e ducentis et pluribus convictoribus, ne unus quidem lue infectus fuit.

GRATI MARIÆ FILII.

[*Translation.*]

In memory of the signal favor conferred through the intercession of Mary. A. D. 1849, while the pestilence was raging in this city, whereby, in the space of a few months, six thousand citizens perished, the rector, professors, and students of this university, finding themselves in imminent danger of death, had recourse to Mary, Mother of God and of men, and by vow bound themselves to place a silver crown upon her statue, if every member of the university were preserved from the infection. This great confidence in the Mother of God pleased her Divine Son; for the devastating scourge, through the intercession of Mary, was not allowed to enter within the walls of the university; and to the admiration of the entire city, not even one, out of two hundred and more boarders, was infected with the plague.

#### THE GRATEFUL SONS OF MARY.

Still another calamity befel St. Louis during the same month of May, 1849,—an extensive fire, by which twenty-seven steamboats were destroyed at the wharf; and, the flames having been communicated to some neighboring business houses, fourteen squares, all solidly built up, were burned to the ground before the conflagration finally ceased.

These public misfortunes caused no perceptible diminution of prosperity at the university, and when the session opened, in September of that year, the number of students in the classes was fully up to the highest average. On May 19, 1851, the Church of St. Francis Xavier, which is on the property originally donated by Jeremiah Conners to Bishop Dubourg for a college, was transferred by the vice-provincial of Missouri to the control of the St. Louis University, which assumed an uncanceled debt on the church of thirty-eight thousand seven hundred and fifty dollars (\$38,750). This church, which has always been, from its beginning, as a centre at which numerous throngs of people collect for divine service on Sundays, became, by this change in the government of it, an additional and important factor in the great moral power which "The College" has possessed in the city of St. Louis during the half-century of its existence. The Young Men's Sodality, which was first instituted by Father Damen, in 1846, and the Young Ladies' Sodality, established in 1847, attracted a large number of the youth belonging to many of the principal Catholic families; and for them these associations proved to be an efficacious means of solid and lasting good. The good influence of these sodalities, especially over the Catholic youth of the city, was still further increased after their hall, library, and reading-rooms were completed, in 1855.<sup>1</sup>

Rev. William S. Murphy became vice-provincial of Missouri on August 15, 1851. Father John A. Elet was

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<sup>1</sup> The hall was erected for the Young Men's Sodality, but they generously consented, in the year 1865, for the Young Ladies' Sodality to occupy one story of their building. This building is on the south-eastern corner of Ninth Street and Christy Avenue.

then in a precarious state of health, and had petitioned to be relieved of that onerous office. But Father Elet did not recover his health, and he finally died of his sickness, on October 2, 1851. Along with a high degree of administrative ability, Father Elet possessed a union of amiable qualities that made him loved by all that knew him. He had a facility in rendering himself "all to all," by which he could be learned with the learned, and simple with the simple; he could converse on the high questions of philosophy or theology, or he could explain the details of practical duties in life to children, so as to hold their attention captivated. In conciliating the good-will of others for their own advantage, nature helped him with a voice that was bland and winning, at the same time that it was fatherly, and inspired reverence; his countenance, his whole figure, which was that of faultless manly symmetry, all spoke to the eyes of his hearers. All the vice-province and his friends among the laity deeply regretted his death, as the loss of a member who, then at middle age, had just fairly entered upon the period of his life that promised to be the most bright and useful as a Jesuit and as a priest of God.

Father Murphy, when appointed vice-provincial, was attached to the New York and Canada mission; he had originally come to the United States at the beginning of 1836, and was at St. Mary's College from that time till the year 1846, when the Jesuits left Kentucky and went to New York. He was president of St. Mary's College, in Kentucky, from the year 1839 till it was given up by the Jesuits, in 1846. He was a keen observer both of men and things, and he was remarkable for his knowledge of human nature, and the correctness

with which he could read personal character. Extensive and varied reading of the best authors in the ancient classics, in French, and especially the best writers in English, had cultivated his taste and stored his unfailing memory with an inexhaustible fund of the wise and beautiful thoughts and utterances which made his conversation peculiarly instructive and interesting, never tiresome, and always fresh, even to those who had lived with him for many years. Father Murphy filled the office of vice-provincial in Missouri from 1851 to 1856; he performed the duties of his position efficiently, and at the same time in a manner highly acceptable to his brethren.

In the year 1853, Rev. J. B. Druyts, president of the university, with the concurrence of his council, decided to begin the erection of ample and commodious buildings, fronting on Washington Avenue, which, when the plan agreed upon was executed, would furnish all necessary room, at the same time that it would possess a becoming style of beauty and grandeur. This building was to extend from Ninth Street to a point one hundred and thirty feet west of Tenth Street. The erection of the east wing was commenced in 1853, and it was finished in 1855. The public entrance to it is on Ninth Street; the building is sixty feet wide by a length of one hundred and thirty feet on Washington Avenue. It is three stories high, the first and second stories being each sixteen feet in the clear, and the third being thirty-five feet. The first, or lowest story, contains the students' chapel and the study-hall; the second contains the library and museum; and the third is a public exhibition hall, which easily seats twelve hundred persons. It is, perhaps, now fortunate that the magnifi-



cent design, of which this east wing forms only a part, was not afterwards carried out; for the subsequent direction taken by the city's growth has since resulted in drawing the centre of business to the neighborhood of the university, thus creating a necessity for its removal, at no distant day, to some more quiet district of the city.

In the year 1854, St. Xavier College, of Cincinnati, ceased to be a boarding-school, owing to insufficiency of room, the vicinity of nuisances, and to the narrowness of the premises. It thenceforth struggled on as a small day-school, but progressing gradually towards better things, till the session of 1863-64, when, principally through the energy and ability of Rev. F. P. Garesché, it resumed its rank as a first-class college, and from that time to the present it has enjoyed uninterrupted prosperity.

The progress made by the St. Louis University in the number of students, during the period which this narrative has now reached, is clearly presented in the following tabular statement:—

Year.	Number of Students Registered.
1851 . . . . .	218
1852 . . . . .	266
1853 . . . . .	291
1855 . . . . .	300
1856 . . . . .	321

## CHAPTER VII.

1854—1861.

AT the beginning of the session 1854-55, Rev. J. B. Druyts was succeeded in the office of president by Rev. John S. Verdin; yet Father Verdin did not actually enter upon the duties of his new position, nor was his appointment formally announced, till October 2, 1854. While affable and kind to all, Father Verdin was firm in maintaining collegiate discipline; and thus he won the esteem and confidence both of students and of professors. During his term in office, which lasted till the year 1859, the institution made rapid progress, and at the same time all things went on peacefully, and without the occurrence of any disturbing incident.

In the autumn of 1855, there was the largest number of boarders at the university there were ever at the same time in the establishment, there being one hundred and eighty-eight; and this, despite many untoward events in the Southern States, from which a majority of the boarders had always been received. The yellow fever epidemic of 1855 was, perhaps, fully as virulent as it had been in 1853, when it assumed a malignant type that was new to the most experienced physicians, baffling the best skill in their profession. The loss of life by its visitation during the year 1855 was very great especially in New Orleans and adjacent cities, in Charleston, South Carolina, and in Norfolk, Virginia.

Among the victims struck down by the terrible destroyer that year was Bishop Van de Velde, formerly president of the St. Louis University; he died of yellow fever at Natchez, Mississippi, on November 13, 1855.<sup>1</sup>

Not even at any subsequent period was the number of boarders in the St. Louis University ever so great as it was during the session of 1855-56. It is a fact generally observed that, perhaps with no exception, in all Catholic boarding-schools, both male and female, throughout the United States, the number of boarders has been gradually diminishing for many years. This change may be accounted for, at least in part, by increased facilities for education in better local schools than formerly existed; and thus, boarding-schools being less of a necessity, are also less in public favor than they once were. But, while the number of boarders at the university, after reaching its highest, thenceforth declined somewhat, on the other hand, the number of externs increased in a much greater proportion during the same period.

A gloom was cast over the entire city of St. Louis by the railroad disaster which happened on November 1, 1855, when a numerous party of citizens, by invitation, went out on the Missouri Pacific Railroad, then just completed to a point beyond the Gasconade River. When the train was on the approaches to the bridge over that stream, the trestle-work gave way, and nearly all the cars were precipitated to the declivity of the banks below, killing more than thirty persons, and wounding,

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<sup>1</sup> His remains were removed to St. Stanislaus Novitiate, near Florissant, Missouri, and there reinterred on November 20, 1874.

more or less seriously, a hundred. Among the killed or wounded were many prominent citizens, and of these some had sons then at the St. Louis University. Mr. Henry Chouteau, Capt. O'Flaherty, and Dr. Bullard were of those who lost their lives by this sad catastrophe, and were, perhaps, the ones most generally known to the public.

In November, 1855, the "Students' Library Society" was instituted, with the view of securing a collection of suitable works on branches of polite learning, which could be made accessible to all the classes on easy conditions. The members of the association were required to pay a small fee for the right of using the books. This library, which was a successful undertaking from its very beginning, has proved to be a boon, especially for the more advanced classes of the institution; and, despite losses by the wear and tear of twenty-four years' time, it has grown to be a large and well-selected library of the standard works which are best adapted for cultivating taste and style of composition in youth, and at the same time storing their minds with useful knowledge on many learned subjects.

The "Philalethic Literary and Debating Society" was first organized in 1832. It was always prosperous; it always was, and it still is, a means of developing and cultivating students more advanced in their classes, which, perhaps, could not be otherwise supplied at all. In 1838, the "Philharmonic Society" was begun among the students, with the aim of developing a taste for the higher style of music, and at the same time to furnish the young performers an opportunity of acquiring the art of music under the direction of skilful masters. This society also fully realized its object.

During the intervening period from 1832 to the present time, various other societies were started at different dates among the students, and had a temporary existence; but, because they supplied only an accidental and passing want, they ceased to exist when the reason or necessity for beginning them had passed away. But, as if by the theory of "natural selection and survival of the fittest," only the three societies above named and described have permanently endured, in spite of all contingencies and changing circumstances; whence it seems to follow that they supply a common want, and are a necessary means of good for the students of the St. Louis University.

On July 6, 1856, Rev. William S. Murphy retired from the office of vice-provincial, which he had filled from August 15, 1851, and he was succeeded by Rev. J. B. Druyts. Father Druyts made it a chief aim of his administration to educate thoroughly the young men destined to replace the older ones, then soon to pass away, and he spared no efforts to have them duly cultivated in those sciences and those virtues which would fit them to perform the future duties awaiting them as professors in colleges, missionaries, and pastors of congregations, to the best advantage. He instituted a full course of study for them in the scholasticate on "College Hill," or theological department of St. Louis University. This was an important step forward in the work of advancing the vice-province; and so completely did he imbue the minds of all with his own convictions concerning what was the wisest and best for the interests of Jesuit colleges and missions in the West, that his undertaking met with cordial and universal coöperation, and it was executed in succeeding years as planned by



him. Father Druyts, whether as president of the university or as vice-provincial of Missouri, had the rare gift of so using his authority as both to secure perfect government of the charge intrusted to him, and to win the heart of every individual person subject to his direction or control; and it is extraordinary for one exercising power over others so to do his whole duty as yet to be loved by every one.

As already stated in a previous chapter of this sketch, a farm of three hundred acres was bought by the university in 1836, with a view of moving the institution to that locality, and that after the foundation had been dug the project was abandoned. When Father Verdin became president of the university, in 1854, more than half of this farm, now within the limits of North St. Louis, had been sold. Father Verdin divided a portion of the remainder into town lots, in 1855, and most of them were subsequently sold, after a church had been erected in a central position, which was completed in 1857. Amid the groves which then covered a portion of this land, a brick house three stories high and nearly a hundred feet long was put up in the year 1857, to serve as a country resort for students and professors, especially during the oppressive months of summer. In the spring of 1858, an addition was made to this house, and other buildings were erected, with a view of placing there the theological department of the university, or the scholasticate. All things being made ready, the scholasticate was begun there on September 11, 1858, with four professors, Rev. F. X. Wipperfurth being the superior. Suitable cart-roads, and walks for the students and professors, were completed; the young men set out ornamental trees in due season, and laid out a vegetable and flower garden,

which they adorned with an "Indian mound" at its centre. This was a delightful place of abode, till it was encroached on by rendering establishments, with their "two and seventy stenchcs, several and well defined;" and by foundries and rolling-mills, whose tall, volcanic chimneys loaded the air with black clouds of suffocating bituminous smoke.

In the year 1857, Bishop O'Regan, of Chicago,<sup>1</sup> Illinois, invited the Jesuits of Missouri to establish a house of the order in that city. In compliance with his wish, Father Arnold Damen and Father Charles Truyens were sent to Chicago, reaching that city on May 4, 1857. Father Damen, immediately after his arrival, contracted for a frame church and residence, to be built on the corner May and Eleventh Streets, he and his companion residing with Bishop O'Regan till the 7th of the following July. The corner-stone for the Church of the Holy Family, fronting on Twelfth Street, and east of May Street, was blessed by Bishop O'Regan on August 25, 1857, and the church was dedicated by Bishop Duggan in August, 1860, Archbishop Kenrick, of St. Louis, preaching in the English language, and Bishop Henni, of Milwaukee, preaching in German. A brick dwelling was built on the corner of Twelfth and May Streets in 1861; on September 24, 1867, St. Ignatius College, Chicago, was begun, and classes were first organized therein about the beginning of September,

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<sup>1</sup> The following well-known distich may occur to the reader's mind, but what it conveys does not always hold true now: "Bernardus valles, montes Benedictus amabat; Oppida, Franciscus, magnas Ignatius urbes." Bernard preferred the valleys; Benedict the high lands; Francis loved the small towns, and Ignatius the large cities.

1870, under the general direction of Rev. John S. Verdin. The eloquent Father Cornelius Smarius was sent to Chicago, in the summer of 1861, to aid Father Damen in giving missions. These missions had first been undertaken in the autumn of 1857, and the zealous and indefatigable Father Damen, with a number of assistants, has continued them down to the present day, or for twenty-two years. Some estimate of the work done by Father Damen and companions during that period may be made from the results accomplished. Father Damen has personally conducted 208 missions, averaging two weeks' time for each. He travelled, on an average, 6,000 miles each year; or during the twenty-two years, he travelled 132,000 miles. He and his different bands of companions, together, gave 2,800,000 communions within the twenty-two years; and in that period they made 12,000 conversions to the faith.<sup>1</sup>

It will serve to convey a still more comprehensive notion of the work actually done on these missionary journeys, here to add a few general facts as to what has been done by the illustrious Father Weninger during the thirty-one years spent by him almost exclusively in such employment. He began giving missions of eight or ten days' duration to German congregations, and occasionally to mixed German and English congregations, in 1848. During the thirty-one years from 1848 to the present year, 1879, he conducted over eight hundred missions, preached over thirty thousand times, giving his

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<sup>1</sup> At a mission given by Rev. John Coghlan and his associates, at St. Stephen's Church, New York, lasting for four weeks, during the past spring, the number of communions given, as published in the Catholic newspapers, was 42,000.

sermons, when to mixed congregations, both in English and German. The number of communions given by him at each mission varied from three hundred to one thousand, and the number of conversions to the faith made by him during that period was between two and three thousand. He travelled through all parts of the United States to give these missions, journeying a total distance of over two hundred thousand miles. In all that time his voice never failed him, and in all his journeying he never met with a serious accident. By these results we may estimate the magnitude of the work done by this missionary, who, though now nearly seventy-four years of age, still retains both the vigor of his health and the freshness of his primitive zeal for this laudable occupation.

At the opening of the session 1858-59 in the university, the classical course and the commercial course were entirely separated from each other and assigned to distinct class-rooms, and distinct teachers were appointed for them. The former course was made to comprise six classes, or six years; and the latter, four classes, or four years. It was also arranged that the professor in each class should teach all the matter, or all the branches of study, assigned to that class. Experience has shown that this plan works well, in practice, for the intermediate and lower classes. As regards the learner, there are exceptional cases of students far advanced in their knowledge of English and mathematical branches who are only beginners in the ancient classics, and they must be provided for accordingly. The final examination of candidates for graduation in the classical course was to be in logic, general and special metaphysics, including ethics or moral philosophy, and the higher mathematics. Candidates for graduation in the com-



mercial course were to be examined in rhetoric, elements of logic and moral philosophy, algebra, geometry, surveying, chemistry, and physics, including astronomy. After nearly twenty years of observation, it was found expedient and advantageous for a certain number of young men in the commercial course to give them an additional year, or a fifth class, in which they might pursue their study of mathematics, the physical sciences, logic, general and special metaphysics, including ethics or moral philosophy, much further; and it seemed that they might enjoy the advantage of attending the lectures and discussions in the class of philosophy, which had heretofore been limited to graduates of the classical course. Successful examination in these additional branches of higher study would entitle the candidate to the degree of B.S., or Bachelor of Science.

This fifth class, for the degree, Bachelor of Science, was first introduced into the course of study at the university in the year 1877, and the results reached by the two classes that have now finished show how exceedingly great are the advantages of this arrangement for those young men who aspire to a good English education without study of the ancient classics.

It cannot be legitimately doubted by the learned scholar that the mastering of the best Greek and Latin authors, in their original languages, has a peculiar effect in refining one's literary taste and elevating its standard; nor can this result be so perfectly accomplished without the aid of these primitive and best of all models. Neither can the language of higher learning, or of science, as clothed in the cultivated vernaculars of modern nations, be easily or even thoroughly mastered without a sufficient acquaintance with the tongues



which are the original groundwork of nearly all scientific terminology.

On the other hand, there are some who condemn the study of the Greek and Latin classics, on the alleged principle of conscience that they are ethnical, or pagan, and they may, therefore, taint Christian manners, especially in the young. This opinion seems to rest on a narrow view of the subject, and is, perhaps, when held on the ground of conscience, prompted by zeal that is not according to knowledge; indeed, the practice which has been prevalent in the Christian schools, from the earliest ages, of reading for their style the poetry of Homer, the writings of Plato and Aristotle, the speeches and essays of Cicero, the poems of Virgil, etc., is not at all the thing which is at fault; it is the theorizing that is at fault.<sup>1</sup>

There are others who are opposed to the study of the ancient classics, with less inconsistency, for less objectionable reasons: as, first, they who desire only that education which can be acquired in a shorter time; secondly, those who are to pursue the walks of life in which a good English education will answer all practical purposes; and, finally, those who believe that one can acquire perfect education without the ancient classics or the dead languages. The commercial and scientific courses in the St. Louis University were

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<sup>1</sup> Some account will be given, in a succeeding chapter of this volume, of the "Ratio Studiorum," or "Plan of Studies," as proposed by St. Ignatius Loyola, in the rules and constitution of the Jesuit Society made by him. The method of teaching proposed by him directly regards the Latin language, the only learned tongue in his day; but it is capable of being applied as well to instruction in any cultivated language of the present time.

designed to realize these ideals, so far as they are something feasible. It is sure that the thoroughness or perfection of mental education does not intrinsically, or of its own nature, depend on the knowing of Greek and Latin classics in their original languages; but it is also true, as the experience of centuries proves, that thorough study of the ancient classics has, as a fact, refining effects on one's literary taste and style which are not actually produced so perfectly by any other means of culture.

On March 19, 1859, Rev. Ferdinand Coosemans was installed president of St. Louis University, succeeding Father Verdin, who was afterwards stationed at St. Joseph's College, Bardstown, Kentucky.

At the beginning of September, 1860, the scholasticate was transferred from College Hill to Boston, Massachusetts, owing to special advantages possessed at that time by Boston College for the conducting of the theological and philosophical studies. The young men and their professors who had spent two years at College Hill, then just beyond the northern limits of St. Louis, ever afterwards preserved among the most pleasant remembrances of their lives the two happy years spent by them at that spot, then embosomed in shady groves and gardens; but now bald, bereft of all its natural charms, and environed with petty factories.

Shortly after the beginning of 1861, Rev. J. B. Druyts, vice-provincial of Missouri, whose health had long been declining, became incapable of any official duty, from softening of the brain. Early in February of that year Rev. William S. Murphy, who had formerly been vice-provincial of Missouri, from 1851 to 1856, was recalled to the West from New Orleans, where he was then

residing, to resume the position temporarily, which had already been held by him in Missouri, until the regular appointment of Father Druyts's successor could be made. Father Murphy retained the office till July, 1862; meanwhile, Father Druyts lingered till June 18, 1861, when he breathed his last.

The events accompanying the presidential election of 1860, the angry debates and inflammatory speeches in the national Congress which afterwards assembled, left no doubt that serious troubles, which had been brewing for a number of years, were now about to break out into open violence. It had long been foreseen by wise persons that the existence of African slavery in the United States was, sooner or later, to test the durability of the American Union. The sagacious Father Murphy had predicted, many years beforehand, that this war between the Northern and Southern States was sooner or later to take place. In 1844, when a mob of lawless ruffians, instigated by fanatical zealots, burned the churches and convents of Philadelphia, some timorous citizens even then augured revolution as certainly to ensue in the near future. "I fear no disastrous consequences to the nation," said Father Murphy, "from violence of this kind, since it will be emphatically condemned by all good citizens throughout the land; but if the Union is ever to be dissolved, it is far more probable that it will result from that civil war which must ultimately spring from the difficulties presented by the existing slavery." When this was spoken, Father Murphy was president of St. Mary's College, in Kentucky.

This war actually began, in the spring of 1861, with an attack on Fort Sumter, in Charleston harbor. For

the magnitude and strength of the armies engaged in this struggle between the two sections of the country ; for the determination with which both parties continued the deadly contest ; for the consequences of the long and eventful fight for victory, — by which the entire military art itself, if not revolutionized, was at least greatly modified, — no war, perhaps, in the history of the world presents a parallel.

The effects of this great occurrence in the United States on the institutions under the control of the Missouri province were important, and some of them permanent. St. Joseph's College, at Bardstown, Kentucky, was closed at the beginning of June, 1861, in consequence of the war. Classes were resumed in the following September, but the number of students was small, from the fact that its communication with the Southern States was entirely cut off. As there was no security against straggling bands from passing armies and marauding guerrilla parties, the students remaining at St. Joseph's College were transferred by Rev. John S. Verdin, then president of the college, to the St. Louis University, towards the end of December, 1861. The Jesuit fathers never again organized classes at St. Joseph's College ; and, as heretofore stated, they finally made over the college and all the property there owned by them as a donation to the Bishop of Louisville, in December, 1868, and departed from that diocese.

After the Camp Jackson affair, at St. Louis, which happened on the 10th of May, 1861, the warlike feeling in St. Louis, and throughout Missouri, daily grew more and more intense. Many of the students at the university were from the Southern States ; the excitement among them, and their impatience to get home before

it was too late to cross the military lines, suggested the expediency of allowing them to depart about the end of April. All the classes were suspended, and the remaining students were started home to their parents and guardians on May 24th, excepting a small number who preferred not to leave the university.



## CHAPTER VIII.

1861 — 1871.

DURING the session which was prematurely closed May 24, 1861, on account of the civil war, there were at the St. Louis University sixty-three students from the Southern States, most of them being from Louisiana. During the next session, 1861-62, there were only nine students registered as coming from the Southern States, and several of these had remained at the close of the preceding session only because unable to communicate with their parents. A large proportion of the boarders were from the Southern States, at all times anterior to the civil war of 1861-65; and this was true of most Catholic boarding-schools, both male and female. A marked change has taken place since the war, owing to losses caused by that long and ruinous struggle. Few Southern families have been able since its termination to send their children to boarding-schools, as they did formerly. On this account, and partly from the multiplication of good day-schools in the cities and smaller towns throughout the nation, the number of boarders in all such institutions has been gradually but steadily diminishing, down to the present period. In the early days of the St. Louis University the number of extern students, or "day-scholars," was small, and they occupied separate apartments from the boarders. The case has become very different in recent times;

full two-thirds of the students, all counted, are now externs.

Rev. J. B. Druyts, vice-provincial of Missouri, died Tuesday, June 18, 1861, at the St. Louis University, aged fifty years. It was on the previous day, or June 17th, that a regiment of raw recruits for the army, while passing a crowd of laboring men collected on a vacant lot east of Ninth Street, between Morgan Street and Christy Avenue, where the mayor was to meet them and give them work, was seized with a panic, and after reaching the corner of Seventh and Olive Streets, fired their muskets on the people who had gathered there out of curiosity. This occurrence served still further to exasperate public feeling in St. Louis against the army and its commanders.

Classes were resumed at the university in the following September, but the number of students was reduced much below what it had been during previous years, owing to the circumstance that the "border States" already at that early period of the war were overrun by vast armies; and the struggle itself was one which there caused confusion and division, even in many private families, some of their members sympathizing with one side, and others favoring the opposite side in the contest. St. Louis was placed under the government of provost-marshals; the main approaches to the city had rifle-pits, breastworks, and the like, commanding them. At a later date, a numerous army was encamped around the Fair Grounds, and on the lands of the St. Louis University, extending to the Bellefontaine Road. The professors, including priests, were subjected to the military draft, and several of them got notice that the lot had fallen on them for service in the army. But,

principally through the influence of Father De Smet, the secretary of war, Mr. Stanton, so far respected their unwillingness and their unfitness for public duties of the kind as to grant them indefinite furloughs.

On July 16, 1862, Rev. Ferdinand Coosemans was appointed vice-provincial of Missouri; Rev. Thomas O'Neil succeeded him as president of the university. The session of 1862-63 began with an increased number of students, despite the evils and disasters of the time, which had caused the institution the loss of all its Southern patronage.<sup>1</sup> The annual commencement which terminated that session took place July 2, 1863; on that occasion three students received their degree of A.B., or Bachelor of Arts, and four received honorary certificates for completion of the commercial course. The total number of students registered for that scholastic year was two hundred and ninety.

In the spring of 1864, a building for class-rooms was begun, and it was made ready for occupancy by the following autumn. It is four stories high, is eighty feet by forty feet in dimensions, and it contains ten ample and commodious class-rooms, a dormitory in the fourth story, and the Philalethic Hall in the third story. This building faces eastward on Ninth Street, and thus the main front of the institution was finally determined to that street, instead of Washington Avenue, as contemplated in the plan of 1853.

The vice-province of Missouri was elevated to the rank of a province December 3, 1863. It began as a mission attached to Maryland in 1823, which condition

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<sup>1</sup> The news that Vicksburg had been taken was finally confirmed on July 7, 1863.

it retained till February 24, 1831, when it ceased to be subject to Maryland, and became immediately subject to the general's authority. On December 24, 1839, it was erected into a vice-province, and, as said, it became a province December 3, 1863. At this last date, or at the end of 1863, there were belonging to the Jesuit Society in Missouri one hundred and ninety-three members.

In 1865 a State Convention, holding its meetings in St. Louis, drew up a new Constitution, which was afterwards adopted by a vote of the people. This Constitution was subsequently called, among the people, "the Drake Constitution," from the circumstance that its most remarkable provisions were originated by Charles D. Drake, who was a prominent member of the Convention that framed it. While devised with the view of crushing out obnoxious political adversaries, it also had for its aim, as avowed by its principal author in his speeches before the Convention, to do away with Catholic churches and institutions by means of oppressive measures. It imposed a heavy burden of taxes on churches, schools, hospitals, orphan asylums, and even on the graves of the dead.<sup>1</sup> The tax paid by St. Louis University on its buildings, church, and grounds for one year reached the total sum of \$10,000. The Legislature having subsequently empowered the city to remit general municipal taxes on all such property, the university was at once relieved of a burden under whose

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<sup>1</sup> This harsh style of constitutional legislation was strenuously opposed at the time by Dr. M. L. Linton, who was a member of the Convention, but his reasoning in favor of moderation was lost on that body, the majority of whose members were swayed not by argument, but by passion.

weight it must otherwise have sunk. This now infamous "Drake Constitution," the work of a spirit evoked to the surface in evil times to rule for its day, was finally abolished altogether, by a large popular vote on October 30, 1875.

After the surrender of the Southern armies, in the spring of 1865, and the murder of President Lincoln, on Good Friday night, in a theatre at Washington City, the more exciting events of this dark period at last ended with the cruel execution of Mrs. Surratt and the impeachment of President Johnson. Then the blessings of peace gradually returned to the nation. This change to a better state of things restored to the university its pristine prosperity, the number of students registered for the scholastic year 1865-66 being three hundred and seventy-six. At the annual commencement of 1866, two candidates received the degree of A.B. in the classical course, and seven won the honorary certificate for completion of the commercial course.

Towards the end of July, 1866, there were a few sporadic cases of Asiatic cholera in some of the crowded and less cleanly districts of St. Louis, and about the same time its presence was manifested in other Western cities. It reached its greatest violence this year about the middle of August, its aggravated symptoms showing it to be of a malignant and deadly type, and the ratio of deaths among those attacked by it this year was fully as great as it had been in 1849. There was no case of the disease at the university, though all the priests attended the sick and dying, by day and by night,—an exemption from the dreadful scourge like to that with which the institution had twice before been blessed, namely, in 1832 and in 1849.



At the termination of the scholastic year, on June 26, 1867, the degree of A.M., or Master of Arts, was conferred on three gentlemen who had formerly been students of the university; the degree of A.B. was conferred on four candidates for graduation, and eleven received the testimonial given at the completion of the commercial course.

Property on Grand Avenue, between Lindell and Baker Avenues, was purchased by the university, May 25, 1867, with a view of removing the institution ultimately to that locality. Though the expense of carrying out such an undertaking, which would necessarily be great, and fear of the risk to be incurred, have thus far caused hesitancy and delay in taking the step, yet each additional year seems to make the reasons for the change both more manifest and more cogent. This property on Grand Avenue that has been secured for the purpose is four hundred and forty-six feet on Grand Avenue by three hundred and sixty feet on Lindell Avenue, and the price paid for it was fifty-two thousand six hundred dollars (\$52,600). The great advantage to be sacrificed by abandoning the present position occupied by the university is, that it is near the point in the city towards which all the street-car lines converge, and it is thereby made easy of access to people living in all districts of the city. Notwithstanding this consideration, the establishment will be transferred to a spot more eligible, in view of other advantages, whenever arrangements for executing the design can be clearly perfected.

At the conclusion of the session of 1867-68, which took place June 25, 1868, the register for that scholastic year contained three hundred and forty-six names

of students. Four young gentlemen received the degree of A.M.; there was no candidate that session for the degree of A.B. Testimonials for completion of the commercial course were conferred on thirteen candidates for the honor.

On June 30, 1868, a provincial congregation, composed of professed members belonging to the Jesuit province of Missouri, met at the St. Louis University, and it was the first time that such congregation was ever convoked in the province of Missouri. These provincial congregations have no legislative authority; they are purely consultorial, and they choose a representative whose title is procurator of the province, who is deputed to bear a report of their proceedings to the general of the society; they can demand that a general congregation, having authority over the whole society, be convened, if they judge such assembly of its chief members to be necessary. The sessions of this congregation concluded on July 2d, on which day Rev. Francis H. Stuntebeck was installed president of St. Louis University, to succeed Rev. Thomas O'Neil, who had retired.

Rev. P. J. Verhægen, who was prevented by sickness from attending the provincial congregation, died at St. Charles, Missouri, on July 21, 1868, having just completed the sixty-eighth year of his age. Father Verhægen had filled many distinguished positions in the mission and vice-province of Missouri; he was the first president of the university; the first president of St. Joseph's College, at Bardstown, Kentucky, after it passed under control of the Jesuits, in 1848; he was superior of the Missouri mission from 1836 to 1839; was the first vice-provincial of Missouri; and in 1844

he was made provincial of Maryland, which office he filled till the spring of 1848. Father Verhægen was one of the original colony from Maryland, that came to begin the Jesuit mission of Missouri in the spring of 1823. He was the best educated of all the young men, and on that account he was their chief guide in their study of philosophy and dogmatic theology. It was he, mainly, that planned and perfected the first organization of the "St. Louis College," a name that was changed to that of the "St. Louis University," when the institution obtained its charter from the State Legislature, in 1832. As a teacher, Father Verhægen had all those qualities which make one successful in conveying his knowledge to others. He had read instructive books extensively, and he possessed an inexhaustible store of general knowledge on nearly all learned subjects. His varied accomplishments rendered him a pleasing and an interesting lecturer, whether in the college hall or before the miscellaneous public. His sermons in the pulpit were earnest, clear, and practical; his kindly and generous character caused every one to regard him as a friend, and hence all that knew him loved him. His wit and vivacity, joined to his extensive learning; his imposing figure, his happy power of conversation, quickly made him the centre of every circle, whether duty led him to travel on the steamboat, to converse at the hotel, or to treat with any gathering of persons. But he never failed, on any occasion when his office or civility carried him into the society of laymen, to mingle with the subjects of his conversation the wholesome truths of religion which it was his vocation to teach.

There were three hundred and forty-six students registered for the session of 1868-69; of this number one

hundred and six were in the classical course; the remaining two hundred and forty were in the commercial course or in the preparatory classes. At the termination of the scholastic year, June 24, 1869, one young gentleman received the degree of A.M., five candidates received the degree of A.B. in the classical course, and twenty received their diplomas in the commercial course. Early in the year 1869, the trustees of the university decided that it was necessary to take steps for moving the boarders at the institution to a suitable locality in the country, and at some distance from the city. Various spots in Missouri, on the different railroads diverging from St. Louis, were visited, with a view of selecting a desirable site for the proposed boarding-school; and the one finally chosen was that now known as "College View," nine miles from the city, and on the St. Louis, Kansas City, and Northern Railway. It is a farm, containing three hundred and seventy-six acres, and it cost \$76,000. Plans for an extensive establishment were subsequently made out, at an expense of \$7,500. But before all arrangements were completed for actually beginning work on the buildings, it was ascertained that the railway company had determined to make a deflection of their road from Ferguson Station, two miles beyond "College View," so as to enter the city at the Union Depot, thus leaving the situation chosen for the new boarding-school deprived of proper communication with the city. The design of building at that place was thereupon abandoned altogether, and the whole project of a college in the country was, for the time being, indefinitely postponed.

Woodstock College, Maryland, was solemnly inaugurated by Rev. Joseph E. Keller, then provincial of



Maryland, on September 23, 1869. This institution is designed for the education of the young Jesuits who are afterwards to be employed in the colleges, missions, and other works conducted by the society throughout the United States. They are there carried through a thorough course of philosophy, physical science, mathematics, theology, etc., with a view of preparing them for all priestly ministrations, and for teaching the higher branches of learning in the different colleges. The Jesuit provinces and missions of the United States unite to sustain this common scholasticate, both for the sake of economy and for the advantages of more systematic and perfect training of their young members. The average number sent each year from the province of Missouri is thirty.

Towards the end of December, 1869, St. Mary's College, Kansas, was incorporated under a general law of the State, and with the rights and immunities then conceded to such institutions of learning. The Pottawatomie tribe of Indians having sold their reservation on the Kansas or Kaw River, and the Kansas Pacific Railroad having been extended through it, the white population was already, in 1869, rapidly filling the fertile "Kaw Valley" with the activity and prosperity of a civilized community. During the following spring and summer a large four-story brick building was erected for college purposes, and immediately after its completion it was occupied by a numerous boarding-school.<sup>1</sup> The Ladies of the Sacred Heart, during the same

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<sup>1</sup> St. Mary's College, Kansas, was destroyed by fire at noonday, on February 3, 1879, and there was no insurance on it. On April 10, 1879, at eleven o'clock, P. M., the stables, together with twenty-three horses, were destroyed by fire; on this property there was no insurance.



year, erected an academy equally large. As before related, the Indians had been transferred by the United States government from Sugar Creek, near the Missouri border, to this locality in 1848. When the white settlers commenced to encroach on their hunting-grounds, in 1861, they were induced to sell their reservation, with a view of going, at a later period, to the Indian Territory; and the Kansas Pacific Railroad first reached St. Mary's Mission in 1866. Only a portion of the Pottawatomies went to the Indian Territory, bands of them wandering off in various directions; and the tribe is in danger of losing its autonomy, and its beautiful language is likely soon to be extinguished.

At the St. Louis University, the register for the year ending June 30, 1870, contained the names of two hundred and ninety-seven students; the degree of A.M. was conferred on three young gentlemen, that of A.B. on seven, and diplomas were conferred on eight candidates in the commercial department. During the year ending June 29, 1871, there were three hundred and seventeen students; at the annual commencement, five candidates received the degree of A.B., and eight received diplomas in the commercial department.

The conductors of St. Xavier College, Cincinnati, at the opening of the session 1870-71, introduced an additional class, or prolonged the course of study then pursued by one year; and the divisions of the course were thenceforth designated according to a different system of nomenclature. The classical course was made to comprise two departments,—first, the *collegiate*, including philosophy, rhetoric, poetry, and humanities; second, the *academic*, including three grammar classes,

styled first academic, second academic, and third academic.

The classical course in the St. Louis University comprises six classes, each requiring a year for its completion; they are styled philosophy, rhetoric, poetry, first, second, and third humanities.

The non-Catholic colleges in the United States generally divide their course of corresponding studies into four classes, — the “freshmen,” or novices; the “sophomores,” a term of uncertain etymology, imported from Cambridge University, England, where it is now in disuse; “juniors,” and “seniors.” These institutions require preparatory studies as a condition to be fulfilled before candidates are admitted into their regular courses.

The term “humanity,” “humanities” (*humaniora*), according to its generally received and most proper meaning, signifies *polite learning*, under which are included rhetoric, poetry, and grammar. Therefore, it is not a strictly correct use of the term either to style grammar “humanities,” as contradistinguished from rhetoric and poetry, or to style poetry “humanities,” so as to exclude from its comprehension rhetoric and grammar, for “humanities” includes all those branches of polite learning. In the St. Louis University, since “grammar” classes are taught both in the classical course and in the commercial course, — one being Greek and Latin, and the other being English, — the term “humanities” is arbitrarily limited to the grammar classes of the classical course, and the corresponding classes of the commercial courses are styled grammar classes. These names are thus applied in order to avoid confusion arising from distinct classes having the same names.

Some other institutions resort to a like unscholarly use of the term "humanities," in order to avoid ambiguity of language or misconception of things, by applying the term exclusively to the class or division of studies usually styled "poetry." This is done in such institutions because the term "poetry" expresses only one subject or branch taught in the class so called, whereas the simple elements of rhetoric, easier species of prose composition, together with style and higher grammar, are also taught in that class.

## CHAPTER IX.

1871 — 1878.

ON July 31, 1871, Rev. Thomas O'Neil succeeded Rev. Ferdinand Coosemans as provincial of Missouri, Father Coosemans having filled the office for nine years. He had governed with much practical good sense and administrative ability, though he was more remarkable for piety and humility than for brilliancy of mind or extent of learning. Father Coosemans was kind and just as a superior, and, therefore, he was both loved and respected. His sermons in the pulpit and his familiar instructions were earnest, pious, and impressive. During his long term in office the province of Missouri grew much, both in the number of its members and in the magnitude and usefulness of its works. Father Coosemans died at St. Ignatius College, Chicago, on February 7, 1878, aged fifty-five years.

Rev. Joseph Zealand was installed president of the St. Louis University on August 8, 1871, succeeding Rev. F. H. Stuntebeck. The names of the students registered for the session 1871-72 show a remarkable increase of the number over that of any former session, there being a total of four hundred and two. At the annual commencement, June 27, 1872, one young gentleman received the degree of A.M., five received the degree of A.B., and seventeen received their diplomas in the commercial department.

Six of the young Jesuits accompanying Rev. Charles Van Quickenborne to Missouri, in 1823, had first entered the society as novices at White Marsh, Maryland, on October 6, 1821; they were P. J. Verhægen, J. F. Van Assche, P. J. De Smet, J. A. Elet, J. B. Smedts, F. L. Verreydt. As the 6th of October, 1871, was the fiftieth anniversary of their entrance into the Jesuit Society, it was determined by the president and the faculty of the St. Louis University to commemorate in a becoming manner the occurrence of their "golden jubilee," and to invite the survivors among those pioneers to meet for the purpose at the St. Louis University. This tribute to their memory from the university was deemed appropriate, because they, with their novice master, Rev. Charles Van Quickenborne, had established the institution, their first important work after founding the mother house, near Florissant; and they, too, were the first officers and professors of the university. The only members of the original band who were then living were Rev. P. J. De Smet, absent at the time in Europe collecting funds for the Indian missions, Rev. J. F. Van Assche, and Rev. F. L. Verreydt.<sup>1</sup> From the circumstance that the 6th of October, in the year 1871, came near the end of the week, and on that account was an inconvenient day for those living at other institutions to leave home, the celebration was transferred to Tuesday, October 10th, the feast of

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<sup>1</sup> Brother Peter De Meyer, who had come to the United States with Rev. Charles Nerinckx, the illustrious missionary of Kentucky, in the year 1817, was also still alive; but he was too feeble, under the weight of age, — exceeding four score, — to take any share in the observance of this happy occasion. Brother De Meyer died, full of days and merit, on September 1, 1878, at the mother house, St. Stanislaus Novitiate.



St. Francis Borgia. Many of the other members from the different houses of the province were present on the appointed day, principal among them being Fathers Van Assche and Verreydt, whom the rest met to honor. The party from Chicago left that city for St. Louis on Sunday evening, October 8, 1871; and it was shortly after their departure from the depot in Chicago, or at ten o'clock in the evening, that the terrible fire broke out which raged all that night and throughout the next day, destroying the finest portion of the city. The fathers coming from Chicago first learned news of this remarkable disaster only after reaching St. Louis, next morning; and on that same day two of the number,—Father Verdin and Father Oakley,—returned by the evening train to Chicago, in order to render such assistance as might be in their power to sufferers by the calamity.

As mentioned above, the only original pioneers of the province present on the occasion were Father Verreydt and Father Van Assche; and at this writing, June 10, 1879, the venerable Father Verreydt still survives, the only one now remaining this side of the grave, and he is in the eighty-second year of his age. At ten o'clock, A. M., Tuesday, October 10th, there was a solemn High Mass, the Rev. Father Van Assche being celebrant, with the aged Fathers Helias and Busschotts as deacon and sub-deacon, Father Verreydt, with many of his Jesuit brethren, being in the sanctuary. Among those in the sanctuary, the following were named by the newspapers of the following day: Rev. Thomas O'Neil, provincial of Missouri; Rev. Joseph Zealand, president of St. Louis University; Rev. F Coosemans,

late provincial; Rev. L. Bushart, president of St. Xavier College, Cincinnati; Rev. Isidore Boudreaux, novice master; Rev. F. H. Stuntebeck, late president of St. Louis University; Rev. J. De Blieck and Rev. J. Schultz, of the Holy Family Church, Chicago; Rev. S. Lalumiere, of St. Gall's Church, Milwaukee; Rev. J. Roes, of St. Charles, Missouri; Rev. P. Tschieder and Rev. D. Niederkorn, of St. Joseph's Church, St. Louis; Rev. William Niederkorn, of Westphalia, Missouri; Rev. F. Braun, of Washington, Missouri.

At a convenient hour in the evening all assembled in the university library, where a collation had been spread for the venerable guests and their friends. An interesting conversation on the various events in the history of the province, going back through the preceding half century; narratives and anecdotes, now serious and now amusing, together with songs from younger members and brief speeches from the older ones, filled up several hours of time with unmixed pleasure for the party there collected to honor the first founders of the Missouri province of the Jesuit Society. The address given by the amiable Father Van Assche, in answer to a toast, abounded in that wit, pleasantry, and pathos, happily blended with deep and moving piety, which none other than this good and wise old man could have uttered. A special effect was added to all he said by his reverend locks, white as the snow; by his manners, simple and ingenuous as those of a child; while his countenance beamed with unfeigned cheerfulness and the goodness of his heart.

On June 1, 1872, Dr. Moses L. Linton died at his country residence, College Hill, St. Louis. He had been

the family physician at the St. Louis University for nearly thirty years. Dr. Linton was, on the whole, far the most influential professor of the St. Louis Medical College in his day; and he has left his impress on the profession in St. Louis. He was not only master of the medical science and art, but he was a scholar of extensive and varied learning on many subjects. His lectures to his class were remarkable for their clearness and the thoroughness with which they exhausted the subjects treated, leaving little else for his listeners to learn concerning them. He was a self-made man, of strong convictions and decided opinions, which he declared and defended firmly, but not offensively to others. He was an original and deep thinker; and, according as the occasion demanded, he was an orator, and even a poet, whose verses were far above mediocrity. Dr. Linton was born in Nelson County, Kentucky, April 12, 1812. He studied medicine in Springfield, Kentucky, under the direction of Dr. Polin, a Catholic physician of that town. He graduated at Transylvania University, and on October 10, 1837, he married Ann Rachel Booker, daughter of Judge Paul J. Booker, of Springfield, Kentucky. He went to Paris, France, in order to further perfect himself in his profession, and returned to Springfield in September, 1840. He became a Catholic in February, 1841, and he was assailed for taking this step by Rev. Robert Grundy, a Presbyterian minister, who published pamphlets on the occasion. Dr. Linton's replies, full of learning, and written in a spirited and pleasing style, were much admired by all parties. He became a member of the medical faculty of the St. Louis University in 1842, and he moved his family to St. Louis in 1844, with

the view of making this city his permanent home. He was elected a member of the Constitutional Convention which assembled in 1865. Dr. Linton was, in more respects than one, an extraordinary man. His uprightness of purpose was admitted by all, even the most opposed to his opinions on various public questions. He neither feared nor flattered any man, but did his duty to God and to his fellow-men from the highest and purest motives. His death was that of the faithful servant, after accomplishing his task, in the hope of a bright immortality; and the honors paid to his remains and his memory showed how highly Dr. Linton was esteemed by all classes of citizens, how sincerely he was regretted, especially by the poor, to whom he had ever been a friend in their distresses.

The following characteristic letter, written in Dr. Linton's own hand a few days previous to his death, may appropriately conclude this brief outline of his life:—

“ST. LOUIS, MO., May 14, 1872.

“DEAR FATHER O'NEIL, — I wish to say a few things to the Jesuit fathers of St. Louis. Since I entered their hospitable doors, thirty years ago, up to the present hour, I have been the recipient of their kindness and benefactions. I cannot express my gratitude, and therefore shall not attempt it; I wish merely to record it. If Almighty God has an heroic and faithful vanguard in the church militant, it is most surely constituted by the Society of Jesus. The more I think about this organization, the more I am convinced that there is something miraculous about it. Contemplate the life of St. Francis Xavier, whose canonized relics are religiously guarded

at Goa, who wrought more miracles than the adored Man-God himself and all His apostles. This assertion was made by one of Mr. Seward's party in their recent visit to the shrine of the saint, and it is the general belief, in that part of India, of those of all creeds. This order checked, hurled back, and forever crippled the confident and advancing hordes of Protestantism. A. M. D. G. Who invented this motto, I should like to know? The grandest four words, the greatest thought that mortal language affords. They embrace heaven and earth; they apply equally to the most august hierarchs in the presence of God, and the humblest denizen of our globe; they include what is sublimest in eloquence and song; they indicate what is holiest, worthiest, and best in eternity, as well as in time. Please do not call this *raving*; for if it be, then I have been a lunatic, without lucid intervals, for several years.

I am very thankful to God for my long acquaintance — I may say, my intimate association — with the Jesuit fathers. Most of them whom I first knew have preceded me to the grave, though much younger than I am now. How often do I recall and gaze upon their familiar faces, and ask myself why such men should die so soon. I believe in the Catholic Church, — every article of her creed, from the divinity of Christ to the infallibility of the Pope. I want a firm faith now, as the time for my going hence approaches; I beg of all the Jesuit fathers, and the brothers, too, an occasional prayer. If I live, I shall go to my country residence this week; and I never expect to leave it, until I am removed to another residence, which I have provided for myself and family, near the foot of the cross in Calvary. And now,



my dear fathers and friends, with a heart full of gratitude, — yea, deep and abiding love for you all, — I bid you adieu.

“M. L. LINTON.”

At the annual commencement held June 25, 1873, three young gentlemen received the degree of A.M., and three received that of A.B.; twenty-three candidates received diplomas in the commercial department. The total number of students registered for the scholastic year then ending was four hundred and thirteen, the highest number ever at the institution during one session; the greatest number in actual attendance at the same time was three hundred and seventy-four, which was reached on November 13, 1872. The records show that the number of students varies up and down, with increasing or waning prosperity among the general public, in commercial and industrial pursuits; but it is influenced also by the coming or going of officers and professors of greater or less celebrity and popularity, as would naturally be expected. The financial crisis of 1873 caused a sudden and extraordinary reaction in business of every kind, and its depressing effects are still plainly visible at the present day.

A tabular statement of results for ten years is here appended, which will serve to show how the university, now relatively an old institution, and one which has always retained its hold on public favor, yet follows up and down the changing fortunes of the business community. The table presents statistics of a kind that may suggest interesting or useful reflection, especially to those whose attention is given to questions pertaining to the advancement of education. It is believed that the

period of ten years embraced in the statement will present results sufficiently comprehensive, as a sample. The numbers given are taken by actual count from the published catalogues for the respective scholastic years specified :—

<i>Scholastic years ending</i>	<i>Number of Boarders.....</i>	<i>Externs.....</i>	<i>Classical.....</i>	<i>Commercial Department...</i>	<i>Preparatory Department..</i>	<i>Total No. Students.....</i>	<i>A. B.....</i>	<i>A. M.....</i>	<i>LL. D.....</i>	<i>B. S.....</i>	<i>Commercial Graduates....</i>
June 30, 1870..	.....	.....	93	120	84	297	7	3	.....	.....	8
June 29, 1871..	.....	.....	93	155	69	317	5	.....	.....	.....	8
June 27, 1872..	194	208	140	180	82	402	5	1	.....	.....	17
June 25, 1873..	184	229	163	180	70	413	3	3	.....	.....	23
June 24, 1874..	158	216	157	158	59	374	10	.....	.....	.....	17
June 30, 1875..	132	221	109	154	90	353	4	3	.....	.....	12
June 26, 1876..	111	239	118	153	79	350	7	2	.....	.....	21
June 27, 1877..	100	227	122	137	68	327	3	2	.....	.....	11
June 26, 1878..	106	228	134	144	48	334	3	.....	.....	2	23
June 25, 1879..	117	245	158	140	64	362	9	21	15	3	16

It will be observed that the total number of students was increasing till the financial crisis of 1873, when it began to decrease, reaching the minimum during the session ending June 27, 1877; and since that date there has begun an increase, which is greater for the year just ended, June 25, 1879. Within that period fifty-six young gentlemen received the degree of A. B., twenty-nine that of A. M., and one hundred and forty received their diplomas in the commercial course. Five received the degree of B. S., or Bachelor of Science, within the two years elapsed since the scientific course was introduced.

On May 23, 1873, at half-past two o'clock, A. M., Rev. P. J. De Smet, the illustrious Indian missionary, died at the St. Louis University. Perhaps no Jesuit since the restoration of the Jesuit order, in 1814, has gained so widespread a celebrity as Father De Smet. As long ago as 1843, a volume of his letters, in which, with his own peculiar power of narrating and describing events and scenes witnessed by him, he gave an account of his first journey to Oregon, and among the Indian tribes of the Rocky Mountains, was read extensively and with avidity in the United States and throughout Europe. On the various trips undertaken in order to advance the welfare of the Indian missions, Father De Smet traveled over one hundred thousand miles; he collected, principally in Belgium and Holland, one million of francs in money, and in valuable objects for the altar, which were devoted to the various missions of Kansas and in the Rocky Mountains; during the period of forty years he induced a hundred young men to offer themselves to the province of Missouri, most of them with the view of going on the Indian missions; and finally, not here to estimate the amount of good done for the Indian race through these different means, he baptized many thousands of these aborigines with his own hands. His name is still in benediction, and his love for the red men is still gratefully remembered among the tribes of the Rocky Mountains, with whom his influence was so great that the United States authorities more than once used his moral power over those savages to pacify them, when irritated into violence by the cupidity and injustice of dishonest agents, or by sharp traders that had swindled or robbed them. Father De Smet received from the government at

Washington the exclusive right of nominating all Indian agents for Catholic tribes, or Catholic sections of tribes ; he exercised this office till a few months before his death, when he was compelled, by ill-health, to resign the trust. Father De Smet's remains were buried on the little mound, shaded by the tall black-thorn trees, by the catalpa, and the weeping willow, in the garden at St. Stanislaus Novitiate, near Florissant, Missouri, where are now buried all except one of the party who first reached that spot, in June, 1823.

On July 31, 1873, St. Stanislaus Novitiate, the mother house of the province, celebrated the fiftieth anniversary of its foundation. Although Father Van Quickenborne and companions actually moved into their new home before the end of June, 1823,<sup>1</sup> they began to dig the cellar for an addition to their little cabin on the 31st of July, the feast of St. Ignatius Loyola. From this latter circumstance, July 31st was chosen, in 1873, as an appropriate day for celebrating the golden jubilee of the novitiate. The president of the St. Louis University, with some of the professors, as also some Jesuit fathers from St. Joseph's Church, St. Louis, and other neighboring residences, participated in the observance of the day, the venerable Father Busschotts pronouncing before the assembly an elegant and feeling discourse in the Latin language.

The session of 1873-74 did not begin under favorable auspices, owing, first, to the general panic caused by the financial crisis, the banks closing in St. Louis on

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<sup>1</sup> On the last day of June, or possibly the first day of July, 1873, it was just two hundred years since Marquette, also an Indian missionary and a Jesuit, first passed by the site of St. Louis, the first white man who saw the mouth of the Pekitanoui, or the Missouri River

September 26, 1873, — and, indeed, the banks in nearly all cities of the United States closed almost simultaneously; secondly, throughout August, September, and a great part of October, 1873, the yellow fever was prevailing in those Southern States from which usually a number of students come to the university. During that season, this scourge of the Southern cities was very destructive in Memphis and Shreveport; but it was also more or less fatal in all the towns situated on the Lower Mississippi, and on Red River. From these causes, the number of boarders at the university during this session fell considerably below that of the preceding session. Yet, relatively to the unpropitious circumstances, the school was large, there being three hundred and seventy-four pupils registered for the scholastic year. Ten candidates received the degree of A.B. at the annual commencement, June 24, 1874, the largest number ever receiving that degree at the same time in this institution.

The completion of the bridge over the Mississippi at St. Louis, and the tunnel under the city, during the summer of this year,<sup>1</sup> together with the opening of other commercial avenues to and from St. Louis, served to check the rapidity with which all business was hastening downward into confusion. The change for the better was noticeable at the university in 1874, especially through the increased number of students from St. Louis that were then registered.

On November 20, 1874, the remains of Right Rev.

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<sup>1</sup> By the entries in a private diary, it appears that the bridge first joined the two shores on December 19, 1873; it was first open for foot-passengers on May 23, 1874, for vehicles on June 6th, and on June 9th the first train of cars crossed over the bridge.



James Van de Velde, Bishop of Natchez, Mississippi, were reinterred at St. Stanislaus Novitiate, near Florissant. Rev. James Converse had removed them for the purpose from Natchez, where Bishop Van de Velde died of yellow fever, on November 13, 1855. His remains now repose beside those of Father De Smet and those of Father Meurin, translated in 1849 by Bishop Van de Velde himself from Prairie du Rocher, Illinois, where that missionary of the old society died, February 23, 1777; and thus, as Bishop Van de Velde observed on the occasion, the restored society is thereby in some manner united to the old society. Bishop Van de Velde's grave was the sixty-third grave on the little mound at the novitiate.<sup>1</sup>

An additional house, erected to supply the wants of the novitiate, was religiously dedicated on June 9, 1874, and it was finally occupied on the 2d of July. It is a large brick house, containing a dormitory for the novices and juniors, a chapel, study-halls, refectory, and infirmary. It is at the rear of the main building, parallel with it, and distant from it about seventy-five feet; the second stories of the two buildings are connected by a covered passage resting on pillars. At that date there were at the novitiate thirty-seven scholastics, the entire community then numbering sixty-four members.

Rev. L. Bushart succeeded Rev. Joseph Zealand as president of the St. Louis University, on November 22, 1874. At the commencement on June 30, 1875, three young gentlemen received the degree of A.M., four that of A.B., and twelve received their diplomas in the

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<sup>1</sup> The number has now, July 1, 1879, reached eighty-two.

commercial department. The roll of students for the year contained three hundred and fifty-three names. At the termination of the next scholastic year, on June 28, 1876, the degree of A.M. was conferred on two young gentlemen, that of A.B. on seven, and diplomas were conferred on twenty-one in the commercial department.

The year 1876, being the one hundredth anniversary of American independence, was commemorated in a becoming manner at the close of the session, and during the summer vacation of that year a number of the students visited Philadelphia, the cradle of American independence, where, by general consent, the centennial was celebrated in a special manner by the nation. The patriotic festivals of our country, as February 22d, or Washington's Birthday, and the Fourth of July, were always publicly commemorated at the university; but within the last twenty-five years the 4th of July always came during the summer vacation, when classes had been suspended and the students had returned to their homes. In earlier times the summer vacation did not begin till the end of July, and sometimes not before August 15th; but experience ultimately showed the necessity of suspending classes altogether during the entire months of July and August, owing to their extreme heat. For a few years past, the summer vacation at the university has extended from the last Wednesday in June to the first Monday of the following September.

In the autumn of 1876, a number of Catholic young gentlemen, most of them former students of the university, through the influence of Rev. J. M. Hayes, associated themselves together for the purpose of establish-

ing a society styled by them the "St. Mark's Academy," which, as declared in the preamble to its constitution, "has for its object the development of an active Catholic spirit by philosophical, literary, and scientific culture." With the view of realizing this design, its members aim to study further and more thoroughly the branches of higher learning best fitted for effecting their purpose, more especially by acquiring knowledge of those superior subjects in their relations to the Catholic religion. They hold their meetings bi-monthly, in the Philalethic Hall, at the university, and they are presided over by one of the professors. The enrolled members number twenty-nine, and there is an average attendance at their meetings of ten. This undertaking, which was first inspired by Rev. J. M. Hayes, has met with encouraging success, and it gives promise of efficaciously and fully supplying an important *desideratum* for the educated young gentlemen of St. Louis.

At the annual commencement, which took place June 27, 1877, the degree of A.M. was conferred on two young gentlemen, that of A.B. on three, and diplomas were conferred on eleven successful candidates in the commercial department. The total number of students registered for the year then terminating was three hundred and twenty-seven.

On April 18, 1877, a number of the students performed a drama in the public hall of the university, for the benefit of the sufferers by the burning of the Southern Hotel, in St. Louis. This disastrous fire broke out just after midnight on the morning of April 11, 1877, raging with much violence for several hours, and entirely destroying the magnificent building. Eleven persons were known to have perished in the flames, and

much distress was caused by the calamity to the servants and various employees of the hotel, many of whom lost all they possessed as means of living. The students answered a call made on public charity, and chose this means of contributing to the relief of the unfortunates. It may be added that a similar work of beneficence was performed by the students on September 25, 1878, when a public entertainment of the same kind was given by them in favor of the sufferers by the yellow-fever epidemic, which, under an unusually virulent type, was then producing much misery in several of the Southern States.

The golden jubilee of Pius the Ninth's consecration to the episcopal dignity was celebrated in St. Louis on June 3, 1877, with much enthusiasm and display. A procession of twelve thousand persons marching in line, six abreast, passed near the university, where it was joined by the students, and by five hundred additional young men, who also filed out from the premises and united with the main body of the procession.

It was on the same day, June 3, 1877, that the province of Missouri actually took possession of the former cathedral and adjoining residence in the city of Detroit, Michigan, with a view of there establishing a college, the arrangement having been previously agreed on between Right Rev. Bishop Borgess and Rev. Thomas O'Neil, provincial of Missouri. Rev. J. B. Miede received principal charge of this new undertaking, being appointed first superior of the residence after it had passed under control of the Jesuits. On September 2, 1877, a few classes were organized, as a first step towards establishing "Detroit College."

On June 26, 1877, Rev. J. F. Van Assche died at St.

Stanislaus Novitiate, in the seventy-eighth year of his age, and just fifty-four years after his first arrival at the same place. He was buried at the novitiate on June 29th, the solemn Requiem Mass and other funeral rites taking place in the church at the village of Florissant, of which he had long been pastor, and to which his remains were conveyed in order that his congregation might witness the ceremony. The crowd that was present on the occasion exceeded in number, perhaps, any collection of people ever before assembled at St. Ferdinand's Church, Florissant; nearly one hundred vehicles accompanied his remains back to the novitiate for interment. Father Van Assche was exceedingly modest as to his natural gifts and his acquired good qualities, and he ranked himself below all his companions; but he seems actually to have been one of the most correct in judgment, and at the same time one of the most remarkable of all those sterling and excellent pioneers, for numerous and amiable virtues.

The following extract from a sketch of his life, furnished the *St. Louis Times* of June 27, 1877, will interest the public of this city and vicinity, where he was held in high esteem by all that knew him; and at the same time it will add some facts concerning the original founders of the St. Louis University, not contained in the foregoing chapters of this volume:—

“Rev. Judocus Francis Van Assche, S. J., departed this life yesterday, at twelve o'clock, noon, in the seventy-eighth year of his age. On the 26th of last May he started on horseback to visit the sick, carrying with him the Blessed Sacrament. When two miles from Florissant, out on the Cross Keys Road, he was suddenly attacked with paralysis, falling from his horse. The faithful



animal stood still, seemingly waiting for him to rise and remount. He lay helpless on the ground, till a gentleman, happening to pass that way, assisted him upon his horse. He wished to go on to the house of the sick person ; but after riding a short distance he felt that he could proceed no further, and he turned about and returned to his home at Florissant, which he reached with much difficulty. Dr. Hereford being called, found the attack to be a serious one, that offered little hope of recovery. The patient was removed to the St. Stanislaus Novitiate, where, despite all that medical art and kindness of friends could do for him, he gradually sank until he breathed his last, yesterday.

“The word rapidly travelled to the village, and through the surrounding country to this city, that ‘good Father Van Assche is dead;’ and perhaps none that knew him personally ever knew another person to whom the epithet ‘good,’ in all its meaning, could be so appropriately given ; for Father Van Assche was a man of remarkable goodness, both by nature and from every amiable virtue. He never had an enemy, and an unkind word was never spoken against him. He had the simplicity of a child ; he was so cheerful, so kindly in his manners, so ready to serve others, and to give the preference to any one over himself, that no man knew him that did not love him, and no one could meet him without desiring again to see him and converse with him. Every member of his congregation looked upon him as a special friend, and all revered him as a wise and saintly man. He was a father to the poor and those in sorrow, and he never turned away a beggar from his door without giving something, even when having little for himself ; ‘for,’ he would say to his

friends, 'even if the beggar be an undeserving drunkard, he must be in great need, if he will come and ask a small pittance of me.' Father Van Assche realized, in his whole life and conduct, the ideal of a Christian pastor, made perfect beyond all ordinary men, by a charity that was unfeigned, because it knew no exception, it refused no work, and it feared no sacrifice. His zeal was not like that of the Pharisee, fiery and intolerant, even of the person; it was persuasive and gentle, like that of the Redeemer, making duty a pleasure, not an insupportable burden. He was distinguished for his practical good sense and the solidity of his judgment concerning all the affairs of human life; he was observant and thoughtful; his opinions showed so much wisdom and prudence, on all matters falling under his notice, that his advice was sought for and most highly valued, even by most learned acquaintances. It was instructive to hear him express his thoughts on public and social questions. Having spent in the United States fifty-six years of his long life, he had become attached to the country and its institutions, as if he had known no other. He often said pleasantly to his young friends that were born here: 'I am more of an American than you, for two reasons: one is, I am here longer than you have been; and the other is, that I am an American by choice and you are one by accident.' He lamented the rapid growth of avarice among our citizens during late years, saying: 'Now the people no longer work for a living, but all are now working to become rich.' He first began to minister at the altar in 1827, now fifty years ago; he baptized, in their infancy, the grandparents of many now living in this city and in St. Louis County. 'Good Father

Van Assche,' as he was, for many years, styled by every one, will be buried to-day on the spot—a little mound—where repose the remains of Father De Smet, the illustrious Indian missionary, and those of Father Meurin, who died at Kaskaskia in 1777. Fifty long years ago, Father Van Assche heard the whippoorwill's nightly song from its perch on the tall trees covering the ground beneath whose sod he will now sleep his last long sleep.

“Father Judocus F. Van Assche was born at St. Amand, which is on the banks of the Scheldt, and is five leagues above Antwerp. His father, Judocus Van Assche, dealt in spun cotton and flax. Young Van Assche wished to be a sailor, and his father applied to a captain, known to be a good man, to receive him; but the captain whom he applied to declined to accept any more boys. The youth was sent to school at Mechlin. His playfulness caused his teacher, by not rightly estimating the innocent vivacity of a boyish nature, to request his father to recall him from school; his father declined to do so, till his son was given further trial. The youth soon became distinguished for his diligence in study, obedience to rules, success in his classes, and all virtues becoming his age.

“In 1816, the illustrious Kentucky missionary, Father Charles Nerinckx, went to his native country, Belgium, in the interests of his various missions in the Diocese of Bardstown, Kentucky. On his return to the United States, in 1817, he was accompanied by James Oliver Van de Velde, who joined the Jesuit Society at Georgetown College, D. C. In Belgium, the latter was tutor of French to young Judocus F. Van Assche, who would have accompanied him had not his youth and the lack

of means rendered such a step impracticable at that time. His desire to join his friend at Georgetown he, however, kept, and he only waited for an opportunity to go to America. In 1820, Father Nerinckx again visited Belgium, and, passing by way of Georgetown, he was made the bearer of a letter from Mr. Van de Velde to young Van Assche, which was delivered to the parents of the youth. Young Van Assche resolved to accompany the Rev. Mr. Nerinckx on his return to America, and revealed his intention to his schoolmate, John A. Elet. He, too, determined to go with the missionary to America. A little after, John B. Smedts joined them in their proposed journey, and then P. J. De Smet, Felix Verreydt, and P. J. Verhægen also determined to join the party. In order to raise the funds necessary for the trip, they disposed of their books and furniture, pawning their pianos and watches for redemption by their parents. After overcoming many difficulties, they collected together on the Texel, a small island off the coast of North Holland. Near the island the ship 'Columbus,' on which they were to sail, rode at anchor, waiting for them. They boarded her, and went quietly out upon the main sea. They seemed to have cast no lingering, longing looks back upon the shores which most of them were never to see again; for their firmly determined purpose was to give up all that was nearest and dearest to the human heart, in order to devote their lives to the Indian missions of America.

"They reached Philadelphia on Sunday, September 23, 1821, whence they proceeded at once, by way of Baltimore, to Georgetown.

"They were received as novices, and sent at once to the house of probation at White Marsh; the place was so named in commemoration of the illustrious Father White,

S. J., who accompanied the first colony of English Catholics, who, leaving their country for conscience sake, settled in Maryland.

“In 1832, Father Van Assche began to reside at Florissant. He lived a couple of years at Portage des Sioux, but in 1840 he was required by his physicians to leave the place, which was subject to malarious influences on account of the low, wet lands surrounding it. He returned to Florissant, and, with the exception of three years’ residence at St. Charles, Father Van Assche made Florissant his home till his death. He lived fifty-four years of his long life in Missouri; and, except for two short visits, one to Cincinnati and one to Chicago, he never in that time went beyond St. Louis and St. Charles Counties. He has now gone to the reward of a long and useful life, followed by the praises and the benisons of all that knew him. He was a man of God, who gave up native country, a home among loved ones, and all that is near and dear to the human heart, in order to make himself useful as a missionary in a strange land. He set the example of a pious and blameless life; and full of days, and full of merit, he expired calmly on yesterday, June 26th, at St. Stanislaus Novitiate, at about noon. He bore his last illness without one murmur or complaint, and seemingly without any pain. No one knowing him personally will fail giving assent to the prayer, May he rest in peace! and may my last end be like to that of good Father Van Assche!”

On August 2, 1877, Rev. L. Bushart resigned his office as president of the university, and was succeeded in the position by Rev. Joseph E. Keller. Under the placid rule of Father Bushart, the university had then passed safely and prosperously through the most critical financial and business troubles of the



country, which began with Jay Cooke's ruinous failure in 1873.

It was at the opening of the session 1877-78 that the scientific course was first commenced, the students of that additional course attending the philosophy class of the classical department, in which logic, general and special metaphysics are taught, the lectures and discussions being in the English language. Experience has taught that while it is advantageous always to use Latin text-books in the class of philosophy, yet it is advisable, and even practically necessary, for young men, how well soever they may be trained in the Latin, to be accustomed to the formulating of their philosophical knowledge in the English language, the only tongue in which most of them will have any occasion actually to express their thoughts during after life. In the abstract, or speculatively, it were perhaps better even for laymen to think and study philosophy and enunciate their reasoning only in the Latin tongue, but in practice this is not feasible for all; and, besides, the cultivated vernaculars of this day abound in philosophical writings, that are either good or bad, and such matters are discussed among the people, and shape their thought. On this account, it is of practical advantage for young men who are educated for the callings of purely secular life to acquire the power of communicating their knowledge of philosophical subjects with distinctness and fluency, in discussing them in the vernacular tongue.

The board of trustees, at a meeting convened March 26, 1878, determined to confer on those of the scientific course who shall have passed a satisfactory examination in philosophy a parchment diploma of the degree B.S., or Bachelor of Science, provided they shall have

also given satisfaction in their other classes. At a subsequent meeting of the trustees, it was decided that henceforth a medal should be bestowed on the student of the scientific course winning the highest honors of the class at the annual commencement, like to that given in the class of philosophy.

Since the cost of living had become much lessened, through the increased value of money, before the beginning of the scholastic year 1877-78, a reduction of twenty per cent was then made in the total charge for board and tuition.<sup>1</sup>

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<sup>1</sup> At six o'clock, P. M., on December 8, 1877, the occultation of the planet Venus was seen to much advantage from the observatory of the St. Louis University. To one observing the phenomenon with the unaided eye, it was striking, especially by the suddenness with which the planet disappeared behind the moon, its obscuration not taking place gradually, but almost instantaneously.

## CHAPTER X.

1878 — 1879.

THE trustees of the university, at a meeting convoked February 4, 1878, concurred in the opinion that it was expedient for the president of the institution, Rev. Joseph E. Keller, to attend a convention of college presidents and delegates to be held during that month in Atlanta, Georgia, for the purpose of consultation on matters pertaining to the common interest of educational establishments. The meeting took place, but it seems to have been productive of no important results. Meetings of capable men, representing different colleges, convened for deliberation on questions of education and methods of teaching, should prove mutually beneficial to such institutions. But it too often happens that delegates sent to such assemblies go to them rather with the aim of propagating some preconceived notions or theories of their own than of increasing their knowledge by means of the good sense and experience of others.

In early times, the students of the St. Louis University all studied the French language, and at certain stated hours all were required to speak only in French, though the English was always the ordinary language of the institution. There were then, also, classes of Spanish, attended by a number of students desirous to acquire that language for commercial reasons. At a later date, the German language came into requisition,

the number who studied it gradually increasing as the German population in the city and vicinity became more numerous. No class for the study of the Italian language was ever organized at the university, it never being required. The French language had ceased, several years before the late civil war, to be universally studied, and no Spanish class has been taught at the university since the session of 1860-61. On March 26th of the current year, 1879, there were three hundred and forty-two students actually attending classes; there were then fifty-four pupils in the German classes, and nineteen in the French classes.

Hence, since the civil war began, in 1861, there has been no class of the Spanish language; the study of the French language during that period has greatly declined, and the study of the German has increased, till about one-sixth of the students now attend the German classes.

It is found, on examining the records of the institution, from the time at which the commercial course was first separated from the classical course, in 1858, that fluctuation in the total number of students registered mainly affects the commercial classes; or, there is less variation occurring at different times in the total number of students following the classical course than there is in the number that follow the commercial course, the latter rising and falling more readily with general business prosperity.

Previous to the year 1836, the annual exhibitions before the public were held in the third story of the original building, which was erected in 1829. In 1836, and for some years thereafter, these exhibitions took place in the chapel, on Washington Avenue and

Tenth Street. The audiences becoming too large to enter this chapel, a stage was prepared in the playgrounds of the students, and the crowd was seated under the shade-trees which then adorned the premises. In 1855, and thenceforth, these exhibitions took place in the University Hall. The public always manifested much interest in these commencement exercises, and hence the hall, which seats twelve hundred persons, was crowded on all such occasions. In order to prevent the assembling of throngs that are too miscellaneous, single tickets are now given, and only to the parents of the students and to some special friends of the institution.

On March 11, 1878, Right Rev. Bishop Conroy, Papal Ablegate to Canada, paid a complimentary visit to the university. The students gave him a formal reception in the college hall, and addressed him as representing the head of the Church. He replied in a handsome and very appropriate speech, but he disclaimed any official character in his visit to the United States.

At the annual commencement which took place June 26, 1878, three candidates received the degree of A.B. in the classical department, two received the degree of B.S. in the scientific, and twenty-three received their diplomas in the commercial course. The number of students registered for the session beginning September 7, 1878, exceeded that of any session since the one ending June 27, 1873, which is some indication that more prosperous times are returning to the business and industrial community.

On September 5, 1878, Creighton College, at Omaha, Nebraska, was first opened for the admission of pupils.



The college building, which is in the English Gothic style of architecture, is one hundred and twenty-six feet by fifty-six feet, with three stories and a basement, and it was erected by Mr. John Creighton, as executor of Mrs. Edward Creighton, his sister-in-law. Mr. Edward Creighton died November 5, 1874, and his widow died January 23, 1876. This noble couple had mutually agreed to bequeath a portion of their large fortune towards founding a Catholic college in Omaha, or near that city, and it was to be known as "Creighton College." The execution of this design was left by Edward Creighton to his devoted wife, who survived him. Mrs. Creighton provided in her last will that \$100,000 of her estate should be set aside to establish this college, — one-half the amount to be spent on the building of the college, and the remaining half to be invested securely for its support. Work on the building was begun in May, 1877, and it was made ready for occupancy by July 15, 1878. On July 23, Right Rev. Bishop O'Connor, with the priests of his vicariate, began the exercises of a spiritual retreat in the new building, which concluded July 31st. Classes were begun therein on September 5th, Rev. R. Shaffel being president, and Rev. H. Peters, three scholastics, and two lay teachers conducting the classes. There were, at the beginning of February, 1879, one hundred and eighty-five pupils in actual attendance.

Rev. Edward A. Higgins was installed as provincial of Missouri on January 1, 1879, succeeding in that office Rev. Thomas O'Neil, who had filled the position from July 31, 1871.

## CHAPTER XI.

1879.

THE year 1879 completes the golden cycle measuring the age of St. Louis University, and a brief contrast between its present condition and what it was, and what its surroundings were at its first beginning, will make it easy to estimate the results accomplished during the fifty years of its existence. It actually began in the rude log cabins near Florissant, Missouri, built according to primeval pioneer style, with a small number of boys from St. Louis and vicinity, sons of well-to-do families, who were removed to St. Louis when the college building there erected in 1829 was made ready for occupancy. The university now has eleven buildings, whose combined length is about eight hundred feet, put up at a total cost of \$250,000, to say nothing of large additional sums spent in repairing or improving them. Though possessing no endowment, or other revenue except what it derives from the fees of students for board and tuition, it has a select and valuable library of twenty-five thousand volumes, a museum of natural history, a collection of instruments for the classes of physics and chemistry, including many curious and costly objects. When the college began its first session, after the transfer from the "Indian Seminary" to St. Louis, in 1829, there were fourteen members, all told, belonging to the Jesuit mission of Missouri,—eight priests and six lay brothers. At the beginning of the

year 1879, the number had reached three hundred and thirty-four.

The average number of students for each of the last ten years was three hundred and fifty-two; the average number of new names or new-comers annually registered during the last fifty years was nearly one hundred and fourteen, or the total number of names registered (some of the students remaining at the institution several years, in some instances seven or eight years) was five thousand six hundred and seventy-four. The total number receiving degrees in the literary and scientific department was: of A.B., one hundred and thirty-eight; A.M., eighty-one; LL.D., seventeen; B.S., five; diplomas given to candidates completing the commercial course, two hundred and seventeen. Many among the most eminent and useful citizens of St. Louis, and of a large district around it, in Missouri, Illinois, and other Western States, as well as many in the Southern States, received their collegiate education, either wholly or else in part, at the St. Louis University. This may be verified by inspecting the catalogue of its alumni; but not all, by any means, of its students who, in the higher walks of life, have done honor to their *alma mater* are mentioned in that honorable list. Not a few physicians, now at the head of their profession in St. Louis, received their degree of M.D. at the university, as did many others who became eminently successful in other localities there receive their medical diplomas during the time — not an inglorious period of its history — when the St. Louis Medical College was under the charter of the university, and its diplomas were conferred by the president of that institution.

The university has grown up with the city itself of

St. Louis, which, when the college began, in 1829, was as yet only a frontier town,—a principal outpost on the border of the “Far West.” The time is still remembered by elderly persons when “The College” was one of the chief objects pointed out to the stranger visiting the city ; hence it was that, in 1836, Daniel Webster had a formal reception at the institution, given by request of citizens friendly to the establishment; and a like occurrence happened some years later, when Vice-President Richard Johnson was an honorable guest of the city ; as also when the fastidious Charles Dickens visited St. Louis. The city has now greatly outgrown its former size, as well as outgrown what it was to become, as its future was painted in the most sanguine expectations of the inhabitants constituting its population fifty years ago ; and while the university has not kept pace with the giant, compared to which it is now so insignificant, yet it, too, has grown to be a giant, in comparison with what it was when it came into being, a half century since. During that long period it was never under any dark cloud ; it never forfeited the confidence or lost the esteem of its friends ; and it was never, even but for one session, bereft of its substantial prosperity, the number of its students being always relatively large.

All the officers and professors by whom the institution was first organized and conducted are now dead. Of its twelve presidents, only six are living ; few of the professors who occupied its chairs previous to the year 1850 still survive ; and but one remains, Rev. J. B. Emig,<sup>1</sup> who taught at the university before the year

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<sup>1</sup> Father Emig, who now exceeds the good old age of three score and ten, is at Conewago, Pennsylvania, where he attends to parochial duties.

1836. There have sprung from the mother house, near Florissant, Missouri, — still the nursery of its young members, with a community of seventy-six members, — six flourishing colleges for higher education; <sup>1</sup> one boarding-school in the country, where elementary branches are taught; twelve churches in the large cities of the West and North-west, with their attached parochial schools; eight churches with residences, not here to enumerate the various missions established among the Indian tribes, or the congregations organized, with churches and pastoral residences built and paid for, after which they were committed to the ordinary having jurisdiction over the district in which they were situated.

Although the Jesuit mission of Missouri was originally an offshoot of the Maryland province, it having been accepted from Bishop Dubourg in 1823 by the provincial of Maryland, to whom it remained subject till February 14, 1831, yet the Jesuit members who first came to the West, being all Belgians, naturally kept up correspondence with their friends and acquaintances in Belgium and Holland. It thus happened that they received much aid from their native land, after the new college in St. Louis was started by them.<sup>2</sup> This help was given to them in the shape of money, books for the library, instruments for the class of physics, utensils and ornaments for the church, etc.; and, at a later

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<sup>1</sup> There are not included in this enumeration the college at Grand Coteau, Louisiana; St. Joseph's College, Bardstown, Kentucky; or St. Aloysius College, Louisville, Kentucky.

<sup>2</sup> Prominent among their benefactors was Charles De Neff, of Turnhout. Mr. De Neff had grown rich as a linen-draper; after the death of his wife, he devoted a portion of his fortune to the establishing of a college at Turnhout, in which young men were educated for the foreign missions.



period, young men came from Belgium and Holland to join the Jesuit mission of Missouri, one hundred of these postulants making their application for admission through Father De Smet. The great majority of Jesuits in the Missouri province of the society were Belgians and Hollanders, till recent years; and even yet a large proportion of them belong to those nationalities, though they are no longer in the majority. The natives of Holland and Belgium<sup>1</sup> have peculiar facility in acquiring the English language, with its exceptional idioms and grammar, its accent and pronunciation, so difficult for most Europeans to acquire in any high degree of perfection; and those missionary pioneers to the West were likewise specially felicitous in adapting themselves to the social manners and customs of the people, and to the laws and institutions of the United States, as if actually the most congenial to them. Among these Belgians and Hollanders who for many years filled the offices, professorships, and pulpits under control of the Jesuit Society in Missouri, some may be named whose reputation lives after them, and who distinguished themselves, not only for their acquirements as priests and professors in the colleges, but also for those accomplishments that rendered them acceptable and useful likewise to the general public: as, Rev. P. J. Verhægen, Rev. James Van de Velde, afterwards Bishop of Natchez; Rev. Cornelius Smarius, one of the ablest pulpit orators in the United States, of his day; <sup>2</sup> Rev.

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<sup>1</sup> St. Francis Xavier, in writing from the East Indies to St. Ignatius for some assistance, added to his request, "Mitte Belgas."

<sup>2</sup> A published volume of Father Smarius's lectures has gone through many editions. His lecture on "The Christian and the Pagan Family" was universally admired in St. Louis, where it was several times repeated, by request.

Louis Heylen, whose lectures, so much admired by many discerning persons for the solidity of their learning, the newness and beauty of their thoughts, and the faultless elegance and the manly strength of their language, were republished in England, where they were also highly prized ; Rev. Joseph Fastré, who, though he confined his literary undertakings to the humbler task of translating excellent works from the Latin and French languages into English, was so thoroughly master of all those tongues that the authors whose productions he rendered into English lost nothing, and some of them gained in literary perfection by being clothed in Father Fastré's pure and classical English. As for Father De Smet, his fame is world-wide. Many of his published writings were originally composed by him in the French language, owing to the fact that they were addressed to friends in Belgium, where French is the tongue spoken in polite society ; yet his diaries, letters, and addresses, which were written by him in the English, are correct and vigorous in style, at the same time that they are exceedingly interesting, and oftentimes charming, for the beauty of their matter. Thus, these founders of the Missouri province acquired the language and thought of the people, and caught the spirit of the country, which they used for noble aims, at the same time that they fulfilled the apostle's behest of making themselves "all to all."

It must be said that those who have followed after the early Belgian pioneers, and are still living, are not unworthy successors of those apostolic men ; but an account of their merits will pertain to the history of the university's centenary. Since the year 1858, when Rev. J. B. Druys, then vice-provincial of Missouri, established a scholasticate or seminary for the higher educa-

tion of young aspirants to the priesthood, the members joining the society in Missouri have enjoyed advantages of cultivation in science and literature never possessed by those who had been previously educated in the Western province. The permanent advancement thus made justifies confiding expectations that the next half century will also show a due proportion of growth in the St. Louis University, as well as in all other zealous works of the Missouri province; and, therefore, that the centenary of the St. Louis University will display a progress in development as much beyond what it is now, as the institution is now beyond what it was when it first began, fifty years ago.

*Names of all who received degrees in the literary and scientific department of the St. Louis University, and of those, also, on whom was conferred the honorary degree of LL.D. 1834—1879.*

Year.	Degree.	Names.	Professions.	Residence.
1834	A.M.	*John Servary .	Literature .	Baltimore, Md.
	A.B.	*P. A. F. du Bouffay	. . . .	St. Louis Co., Mo.
	"	*Peter A. Walsh	. . . .	St. Louis, Mo.
1835	A.M.	*Bryan Mullanphy	. . . .	St. Louis, Mo.
	"	*Benjamin Eaton	Literature .	Ireland.
	"	*Barthol. McGowan	" . .	"
	"	*Jeremiah Langton	" . .	"
1836	A.B.	*Joseph Puch y Bea	. . . .	Campeche, Mex.
	"	*John Shannon .	. . . .	Natchez, Miss.
1838	A.M.	*Jas. W. Sunderland	Professor .	New England.
	A.B.	Valsin Dupuy .	. . . .	Iberville, La.
	"	*Theophilus Littell	. . . .	Opelousas, La.

\* Deceased.

<i>Year.</i>	<i>Degree</i>	<i>Names.</i>	<i>Professions.</i>	<i>Residence.</i>
1840 {	A.B.	*Wm. X. Guilmartin	. . . .	Pennsylvania.
	"	Jos. G. H. Kernion	. . . .	New Orleans, La.
1841 {	A.B.	Payton Spence .	. . . .	St. Louis, Mo.
	"	*John J. Morgan	. . . .	Madison, La.
1842 {	A.B.	Henry B. Kelly .	. . . .	New Orleans, La.
	"	Alex. J. P. Garesché	. . . .	Wilmington, Del.
	"	*Theodosius Barret	. . . .	Kentucky.
1843 {	A.M.	*Wm. X. Guilmartin	Professor .	Pennsylvania.
	A.B.	J. Richard Barrett	. . . .	Kentucky.
	"	Fred. P. Garesché	. . . .	Wilmington, Del.
	"	*Isaac Cooper .	. . . .	St. Louis Co., Mo.
	"	*Edward J. Carrell	. . . .	Louisville, Ky.
1844 {	A.B.	Thomas M. Finney	. . . .	St. Louis, Mo.
	"	Didier Guyon .	. . . .	" "
	"	*F. Leavenworth	. . . .	Mt. Vernon, Ind.
	"	Ferd. L. Garesché	. . . .	Wilmington, Del.
1845 {	A.M.	*Edward J. Carrell	Law . . . .	Louisville, Ky.
	A.B.	Ellsworth F. Smith	. . . .	St. Louis, Mo.
	"	J. S. B. Alleyne .	. . . .	" "
1846 {	A.M.	Henry B. Kelly .	Law . . . .	New Orleans, La.
	A.B.	Lucien Carr . .	. . . .	St. Louis, Mo.
1847 {	A.M.	*John J. Morgan	. . . .	Madison, La.
	"	Ellsworth F. Smith	Medicine .	St. Louis, Mo.
	"	J. S. B. Alleyne .	" .	" "
1848 {	A.M.	Alex. J. P. Garesché	Law . . . .	St. Louis, Mo.
	"	*Philip McKeever	. . . .	New Orleans, La.
1849 {		In consequence of the cholera, the students were sent home before the usual time; hence no degrees were given.		
1850 {	A.B.	*Thomas R. Harvey	. . . .	Silene Co., Mo.
	"	John Harty . .	. . . .	St. Louis, Mo.
1852 {	A.B.	John I. Coghlan .	. . . .	Ireland.
	"	Edward T. Farish	. . . .	Woodville, Miss.
	"	Ed. I. Fitzpatrick	. . . .	St. Louis, Mo.
	"	*William Linton	. . . .	" "
	"	*Homer Mille .	. . . .	Manchac, La.
	"	Edmond Trepagnier	. . . .	St. Charles, La.

\* Deceased.



# GRADUATES.

143

<i>Year.</i>	<i>Degree.</i>	<i>Names.</i>	<i>Professions.</i>	<i>Residence.</i>
1853	A.M.	*Thos. A. Lonergan	Medicine .	St. Louis, Mo.
	"	Francis L. Haydel	" .	St. James, La.
	"	Frederic Ihmsen	A.B. . . .	Pittsburg, Pa.
1854	A.M.	E. Doumeing, A.B.	Medicine .	New Orleans, La.
	"	Edward T. Farish	Law . . .	St. Louis, Mo.
	"	*William Linton .	Literature .	Chicago, Ill.
	A.B.	*William Kenny .	. . . .	Ireland.
	"	*Adolph Menard	. . . .	Galveston, Texas.
1855	A.M.	*Charles A. Pope	Medicine .	St. Louis, Mo.
	"	*Moses L. Linton	" . . .	" "
	"	Robert A. Bakewell	Law . . .	" "
	A.B.	*George J. Hood	. . . .	" "
	"	*Edward A. Leavy	. . . .	" "
	"	*Henry B. Murphy	. . . .	Old Mines, Mo.
1856	A.M.	*William Kenny .	. . . .	St. Louis, Mo.
	A.B.	Barth. M. Chambers	. . . .	" "
	"	Robert Corcoran	. . . .	" "
	"	John H. Reel .	. . . .	" "
	"	Emile Webre . .	. . . .	St. James Par., La.
1857	A.M.	*Theodosius Barrett	. . . .	St. Louis, Mo.
	"	J. Richard Barrett	. . . .	" "
1858	A.B.	*James A. Kelly .	. . . .	St. Louis, Mo.
	"	*Geo. A. Dickinson	. . . .	" "
	"	*Adolph Webre .	. . . .	St. James Par., La.
1859	A.M.	Frederic W. Elbreg	. . . .	Cincinnati, O.
	A.B.	James A. Kennedy	. . . .	St. Louis, Mo.
	"	*Thomas Grace .	. . . .	" "
1860	A.B.	Aloysius Averbeck	. . . .	Cincinnati, O.
	"	Fugene H. Brady	. . . .	Louisville, Ky.
	"	*James Keenan .	. . . .	St. Louis, Mo.
	"	Thomas Lyons .	. . . .	" "
	"	Patrick O'Reilly	. . . .	" "
1861	A.B.	Rod. W. Anderson	. . . .	Collinsville, Ill.
	"	M. M. Boissac .	. . . .	St. Gabriel, La.
	"	Francis X. McCabe	. . . .	St. Louis, Mo.
	"	*John Moynihan .	. . . .	" "
	"	*Bernard M. Rice	. . . .	" "

\* Deceased.



<i>Year.</i>	<i>Degree.</i>	<i>Names.</i>	<i>Professions.</i>	<i>Residence.</i>
1862	A.B.	John Broderick .	. . . .	St. Louis, Mo.
	"	*John H. Ketterer	. . . .	" "
	"	*Francis X. Lamotte	. . . .	" "
	"	*John Langton .	. . . .	" "
	"	Louis S. Tesson .	. . . .	" "
1863	A.B.	Andrew J. Kennedy	. . . .	St. Louis, Mo.
	"	J. F. Conroy . .	. . . .	" "
	"	Gerald L. Griffin	. . . .	Madison, Ind.
1864	A.M.	*John H. Ketterer	Law . . .	St. Louis, Mo.
	"	*Francis X. Lamotte	" . . .	" "
	"	Patrick O'Reilly .	Divinity .	" "
	"	J. A. Timmons, A.B.	Literature .	Bardstown, Ky.
	"	Julius S. Walsh, A.B.	. . . .	St. Louis, Mo.
	A.B.	Santiago Belden .	. . . .	Monterey, Mex.
	"	*James A. Butler	. . . .	Cincinnati, O.
	"	Jules J. Desloge .	. . . .	St. Louis, Mo.
	"	G. W. Fichtenkamp	. . . .	" "
	"	George H. Loker	. . . .	" "
	"	James A. Walsh .	. . . .	" "
	"	Jos. W. Rickert .	. . . .	Waterloo, Ill.
1865	LL.D.	Alex. J. P. Garesché	Law . . .	St. Louis, Mo.
	"	*Moses L. Linton	Medicine .	" "
	A.M.	Francis X. McCabe	Law . . .	" "
	A.B.	Francis E. Bonnet	. . . .	" "
	"	H. O. Collins .	. . . .	" "
	"	Charles W. Knapp	. . . .	" "
	"	Charles C. Lamotte	. . . .	" "
	"	Lewis C. Smith .	. . . .	" "
1866	"	Francis L. Stuever	. . . .	" "
	A.M.	James A. Kennedy	Literature .	Waterloo, Ill.
	"	G. W. Fichtenkamp	Law . . .	St. Louis, Mo.
	A.B.	Wolsey W. Collins	. . . .	" "
1867	"	Bernard Finney .	. . . .	" "
	A.M.	H. O. Collins .	Law . . .	St. Louis, Mo.
	"	Chas. W. Knapp	" . . .	" "
	"	Francis L. Stuever	Medicine .	" "
	A.B.	Shepard J. Barclay	. . . .	" "
	"	Don Alonzo Burke	. . . .	Carlinville, Ill.
	"	Charles F. Loker	. . . .	St. Louis, Mo.
	"	John B. O'Meara	. . . .	" "

\* Deceased.

<i>Year.</i>	<i>Degree.</i>	<i>Names.</i>	<i>Professions.</i>	<i>Residence.</i>
1868	A.M.	A. J. Cecil, A. B.	Professor .	Elizabetht'wn, Ky.
	"	Jeremiah F. Conroy	Law . . .	St. Louis, Mo.
	"	Gerald L. Griffin	" . . .	Memphis, Tenn.
	"	Andrew J. Kennedy	" . . .	St. Louis, Mo.
1869	A.M.	*Felix McArdle .	Medicine .	St. Louis, Mo.
	A.B.	George H. Backer	. . . .	" "
	"	Charles A. Fanning	. . . .	" "
	"	Leon Greneaux .	. . . .	Natchitoches, La.
	"	Robt. J. Holloway	. . . .	Shelbyville, Ill.
	"	Louis L. McCabe	. . . .	St. Louis, Mo.
1870	A.M.	Montrose A. Pallen	Medicine .	St. Louis, Mo.
	"	John F. McDermott	Literature .	" "
	"	Joseph W. Rickert	Law . . .	Waterloo, Ill.
	A.B.	Daniel D. Burnes	. . . .	Weston, Mo.
	"	M. J. McLoughlin	. . . .	St. Louis, Mo.
	"	Joseph A. Mulhall	. . . .	" "
	"	*Geo. E. Wilkinson	. . . .	Yazoo City, Miss.
	"	Louis A. Lebeau	. . . .	Hermitage, La.
1871	"	Benj. T. McEnery	. . . .	Monroe, La.
	"	Jefferson L. Mellon	. . . .	Claysville, Mo.
	A.B.	Louis R. Bergeron	. . . .	Hermitage, La.
	"	William T. Humes	. . . .	St. Louis, Mo.
	"	Chas. A. Laforge	. . . .	New Madrid, Mo.
	"	P. Wm. Provenchere	. . . .	St. Louis, Mo.
	"	Vallé F. Reyburn	. . . .	" "
1872	A.M.	Louis A. Lebeau	Medicine .	Hermitage, La.
	A.B.	Eleuterio Baca .	. . . .	Las Vegas, N. Mex.
	"	John M. Breard .	. . . .	Monroe, La.
	"	Robt. M. Breard	. . . .	" "
	"	Callender J. Lewis	. . . .	Frankfort, Ky.
	"	Edmund R. Lynch	. . . .	St. Louis, Mo.
1873	A.M.	Louis R. Bergeron	Literature .	Hermitage, La.
	"	Daniel D. Burnes	Law . . .	Weston, Mo.
	"	Jno. A. McMenamy	" . . .	St. Joseph, Mo.
	A.B.	James N. Burnes	. . . .	Weston, Mo.
	"	*Henry S. Garesché	. . . .	St. Louis, Mo.
	"	Ralph W. Humes	. . . .	" "
1874	A.B.	Alfred Bouvier .	. . . .	St. Louis, Mo.
	"	Matthew F. Burke	. . . .	Washington, Ind.
	"	Louis J. Hornsby	. . . .	St. Louis, Mo.
	"	Francis J. Lutz .	. . . .	" "

\* Deceased.

<i>Year.</i>	<i>Degree</i>	<i>Names.</i>	<i>Professions.</i>	<i>Residence.</i>
1874	A.B.	A. F. McAllister	. . . .	St. Louis, Mo.
	"	Thos. J. Reyburn	. . . .	" "
	"	George P. Miron	. . . .	" "
	"	Amedée V. Reyburn	. . . .	" "
	"	J. Gaston Soulard	. . . .	" "
	"	Michael Courtney	Professor .	" "
1875	A.M.	*Henry S. Garesché	Medicine .	St. Louis, Mo.
	"	Wm. A. Garesché	Law . . .	" "
	"	Edward Walsh, Jr.	Civil Engineer'g	" "
	A.B.	James Boro . .	. . . .	Memphis, Tenn.
	"	Louis H. Jones .	. . . .	St. Louis, Mo.
	"	Eugene C. Slevin	. . . .	Louisville, Ky.
	"	Solomon A. Link	. . . .	St. Louis, Mo.
1876	A.M.	R. G. Frost, A.B.	Law . . .	St. Louis, Mo.
	"	Francis J. Lutz .	Medicine .	" "
	A.B.	Thos. H. Coppinger	. . . .	Alton, Ill.
	"	Wm. E. Furlong	. . . .	Milwaukee, Wis.
	"	James W. Garneau	. . . .	St. Louis, Mo.
	"	G. Edmund Graves	. . . .	Lebanon, Ky.
	"	Jas. J. Harrison .	. . . .	St. Louis, Mo.
	"	Alfred H. Kernion	. . . .	New Orleans, La.
	"	J. Henry Koetting	. . . .	Milwaukee, Wis.
1877	A.M.	Louis J. Hornsby	Law . . .	St. Louis, Mo.
	"	J. Gaston Soulard	Medicine .	" "
	A.B.	James A. Cain .	. . . .	Louisville, Ky.
	"	Ashley C. Clover	. . . .	St. Louis, Mo.
	"	Joseph Solari .	. . . .	" "
1878	A.B.	Andrew Duggan	. . . .	St. Louis, Mo.
	"	James E. Hereford	. . . .	Florissant, Mo.
	"	John J. McNamara	. . . .	St. Louis, Mo.
	B.S.	Russell K. Price	. . . .	Louisville, Ky.
	"	Harry D. Wilkes	. . . .	" "
1879	LL.D.	J. S. B. Alleyne .	Medicine .	St. Louis, Mo.
	"	Hon. R. A. Bakewell	Law . . .	" "
	"	Hon. J. R. Barrett	" . . .	" "
	"	Jerome K. Bauduy	Medicine .	" "
	"	Louis C. Boisliniere	" . . .	" "
	"	Hon. H. A. Clover	Law . . .	" "
	"	Emile Doumeing	Medicine .	New Orleans, La.
	"	Edward T. Farish	Law . . .	St. Louis, Mo.
	"	Hon. A. H. Garland	U. S. Senator	Arkansas.
	"	Elisha H. Gregory	Medicine .	St. Louis, Mo.

\* Deceased.

<i>Year.</i>	<i>Degree.</i>	<i>Names.</i>	<i>Professions.</i>	<i>Residence.</i>
1879	LL.D.	Hon. Jas. Halligan	Law . . .	Union, Mo.
	"	Hon. Henry B. Kelly	" . . .	New Orleans, La.
	"	Timothy L. Papin	Medicine	St. Louis, Mo.
	"	Hon. T. C. Reynolds	Law . . .	" "
	"	Ellsworth F. Smith	Medicine	" "
	A.M.	R. W. Anderson	"	Collinsville, Ill.
	"	Walter J. Blakely	Literature	St. Louis, Mo.
	"	Matthew F. Burke	Law . . .	Washington, Ind.
	"	James A. Cain	Literature	Fairfield, Ky.
	"	Lucien Carr . .	Liter. & Science	Cambridge, Mass.
	"	B. M. Chambers .	A.B. . . .	St. Louis, Mo.
	"	Ashley C. Clover	Law . . .	" "
	"	Wolsey W. Collins	" . . .	San Francisco, Cal.
	"	Thos. H. Coppinger	" . . .	Alton, Ill.
	"	Wm. A. Hardaway	Medicine	St. Louis, Mo.
	"	Michael F. Healy	Law . . .	" "
	"	Ralph W. Humes	Literature	" "
	"	William T. Humes	" . . .	" "
	"	Louis H. Jones .	" . . .	" "
	"	Geo. H. Loker, Jr.	" . . .	" "
	"	John J. McCann	Law . . .	" "
	"	M. J. McLoughlin	Divinity . .	" "
	"	P. Wm. Provenchere	Law . . .	" "
	"	Amedée V. Reyburn	Literature	" "
	"	Vallé F. Reyburn	Law . . .	" "
	"	Eugene C. Slevin	" . . .	" "
	"	Louis S. Tesson .	Medicine	Ft. Custer, Mont.
	A.B.	Wilber N. Beal .	. . . . .	" "
	"	L. C. Boisliniere, Jr.	. . . . .	" "
	"	Lashley M. Gray	. . . . .	California, Mo.
	"	Harry L. Haydel	. . . . .	St. Louis, Mo.
	"	James W. Hingston	. . . . .	Kansas City, Mo.
	"	Francis H. Hobein	. . . . .	St. Louis, Mo.
	"	Robt. T. Venemann	. . . . .	Evansville, Ind.
	"	Edward H. Jones	. . . . .	St. Louis, Mo.
	"	William H. Lepere	. . . . .	" "
	B.S.	Joseph A. Clarkson	. . . . .	" "
	"	John W. Hughes	. . . . .	Ohio.
	"	Thos. A. Roberson	. . . . .	Arcadia, Mo.

## CHAPTER XII.

THE chapter here following was prepared for this volume by a cultivated scholar, who is master of the subject which he treats. He desires the fact to be recognized that, in writing this account of the "Ratio Studiorum," he has made a free use of Crétineau Joli's thoughts on the same topics.<sup>1</sup>

The "Ratio Studiorum," the plan or method of teaching and studying, is laid down by St. Ignatius in the Constitution and Rules of the Jesuit Society, which he established. This "Ratio Studiorum" has for its subject-matter, principally, the *humaniora*, or the branches of polite learning, which in his day were taught almost exclusively in the Latin language; but his method itself is applicable to any of the polished living tongues as well. The "Ratio Studiorum" also includes within the scope of its subject-matter the higher sciences,—as philosophy, theology, etc.

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THE RATIO STUDIORUM, OR SYSTEM OF EDUCATION  
ADOPTED BY ST. IGNATIUS FOR THE COLLEGES OF  
THE SOCIETY OF JESUS.

### I. ORIGIN OF JESUIT COLLEGES—THEIR OBJECT AND WORK.

The "Ratio Studiorum," or system of studies which was adopted by the Society of Jesus from its origin,

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<sup>1</sup> J. Crétineau Joli, *Histoire de la Comp. de Jesus*, 6 vols.  
(148)



more than three centuries ago, was nothing more than the system which had prevailed in the universities then flourishing all over Europe, with such modifications as seemed to be demanded by the special object of Jesuit colleges. St. Ignatius, the founder of the society, was aware that the future of Christianity depended on the Christian education of youth; and he perceived what efforts were made by the leaders of the movement against the Church in his day to get possession of the minds of the rising generation, and sow in them the seeds of their own system of reform. The old universities themselves, which had been till then as beacons to the nations of the world, the safe guides and instructors of men, began to be infected with the new doctrines, and it became necessary to secure the youth of the time against the errors and vices which threatened them.

St. Ignatius resolved at once to establish colleges wherever it would be permitted, and to draw around the chairs of his teachers as many as possible of the young men whose after life was destined to exercise an influence on the world. It is true that his subjects were few, but he knew their ability, and he hoped that their number would increase. Besides, the education of his own young subjects in the higher branches of literature and of profane and sacred science, a thorough knowledge of which was indispensable to their vocation, required the establishment of "houses of studies," or colleges; and the presence of extern students with his own would be a stimulus to greater effort, and a means to secure a higher culture for them all.

Jesuit colleges then were founded, and the plan of studies and government so wisely laid down by St. Ignatius in his constitutions was carried into effect with

such success that in a short time Italy, Spain, Portugal, and even Germany and the Low Countries, saw Jesuit colleges in their cities, crowded with scholars in every branch of literature and science. The number of these nurseries of virtue and learning increased as time advanced, and wherever the society gained a foothold in Europe, Asia, or America, colleges were established as soon as there was a prospect of their successful operation for the good of religion. And such was the popularity, the renown of these institutions in every land, that it may be said without exaggeration that St. Ignatius educated the Catholic youth of the whole world. Hence it follows, that so long as successive generations of youth were trained by such a master, the revolutionary spirit which had been aroused against the Church could hope for no decisive advantage.

This is quite sufficient to account for its ceaseless endeavors to get possession of youth, by depriving the Jesuits of the power to teach. Hence, also, that continual cry against Jesuit education, that ever-growing animosity of the universities against it; hence, in fine, the lamentable blow which destroyed the work of three centuries, and left the youth of Europe to the treacherous training of Jansenism and infidelity.

No sooner had the Christian world recovered from the shock of the revolutions which had resulted from this fatal error, than the society, recalled from its tomb, began anew the work of education; no longer, it is true, under the same favorable circumstances, but with the same zeal, the same patient devotedness, the same results in proportion to the extent of its influence. The system which had, for more than two hundred years, produced such admirable fruits was revived in all the

new colleges, and was religiously observed by the successors of the celebrated teachers of the ancient society.

But, outside of Rome and a few other cities, whose rulers had the courage to be just, none of the former colleges were restored to the society. They and the possessions attached to them had been sold or appropriated by the governments, and the society was called upon to begin anew. The face of Europe is covered with seven hundred colleges, and thousands of other houses and churches, which once belonged to the society before 1773; and they now serve as monuments to mark a sad date in the history of the Church, to perpetuate the memory of a happier past, and of the impiety of the men who destroyed it.

But this did not deter the society from the work of education, though she might expect to see her institutions ruined again and again. It was her vocation to teach wherever she could, and so long as she was permitted to do so. She left the future to God, and took care of the present. Italy, Austria, France, Spain, Switzerland, even England, Ireland, and America saw the colleges of the society rising up in the first years of her restoration, and already many of them have reached a high rank among educational establishments.

## 2. CATHOLIC EDUCATION.

As was remarked above, the adequate object of Jesuit education is to train up a race of enlightened and faithful Christians. The end of man is the aim of St. Ignatius in all his work: not this world alone, nor its duties, enjoyments, occupations; but duty here for the sake of the eternal hereafter, and for the purpose of securing it. Secular knowledge is used as a means for

conveying along with it the more precious knowledge of things divine. The mind is used as an avenue to the heart; truth as a lever to elevate the soul to God.

True education — complete education — consists of mental and moral training, and education is dangerous to the individual and to society unless it embrace these two parts. The history of the last two hundred years, with its bloody revolutions, its fearful crimes, its witness to the increase of disorders of the worst kinds in every grade of society, is enough to warrant the conclusion that mental development alone serves only to put deadly weapons into the hands of madmen for the destruction of their fellows.

Catholic education, then, aims mainly at the heart; and by preserving its purity, by elevating its desires, by ennobling it with the hopes of immortality, by repressing the gross passions which would lay waste the whole nature — body and mind and soul — if left unrestrained, it gives to the mind that tranquillity, that vigor, which enable it to grapple successfully with the difficulties of science, and thus secures the end of all true education. It aims at planting in the heart such principles of rectitude as will forever after serve as a guide, a check, a warning, a stimulus; pointing always to the end to be reached — eternity; deterring from the devious by-paths which are so artfully contrived to deceive the unwary; whispering, like a guardian angel, of evil wherever it appears, and however it is disguised; and urging onward and upward along a path which is arduous indeed, but on which faith reflects the light of heaven. And surely this must be confessed to be the only effectual means to prevent evil; for unless there is in the heart a love of virtue above all else, an esteem of

what is true and good above every merely temporal advantage, and a firm resolve never to sacrifice duty or virtue to pleasure, interest, honor, or any thing whatever that is unworthy of an immortal spirit, all laws will ever be in vain, all vigilance will ever be eluded, and vice will prevail among men.

### 3. THE IDEA OF ST. IGNATIUS.

It is for this noble end that St. Ignatius desired to see young hearts placed at his disposal, — hearts, such as God had made them, untainted as yet by the breath of vice, — minds unsullied by the knowledge of evil, so that he might have the first forming of the character, planting the good seed and watching its growth, aiding its development till it reaches perfection. Hence his plan of studies begins with the elementary branches, supposing only such knowledge of the vernacular as a child of ten or twelve years has ordinarily acquired at home ; and then he gradually leads his pupil upward through the several grades of literature, classical erudition, science both physical and mental, till the student is prepared to enter upon the special professional course which he may have chosen. If then the choice falls on theology, St. Ignatius provides him with a thorough course of ecclesiastical science in every branch. And, to say the truth, this is the main object of the colleges : to train up a succession of virtuous and learned men for the defence of religion and the service of the Church, though by no means excluding others who are destined for other walks of life, and who, entering them with the principles instilled into them during their preparatory years at college, will always be an ornament to their faith, and will exert their influence, on all occasions, in favor of truth and justice.



## 4. GENERAL PLAN OF STUDIES.

Thus we see that St. Ignatius comprises in his scheme of studies the entire range of human knowledge, each separate part complete in itself, each preparing the way for another, higher and better, and all united into a system at once beautiful and strong, varied and yet one. The foundation is laid by the knowledge of words, their meaning, their forms, and etymology. Words are next marshalled into sentences, which syntax renders correct, precise, perspicuous. Copiousness of diction, as well as elegance, is taught by poetry and rhetoric, whilst the main object of these arts is fully developed in the various kinds of poetical and oratorical composition. And thus far the many accessory sources of erudition have been kept open to the youthful mind, — history, geography, antiquities, — in addition to the elementary branches of mathematics, all tending to train, to enrich the mind, and to furnish materials for future use.

Next comes logic, which teaches the art of reasoning; metaphysics, in its various divisions, — so little esteemed, and yet so worthy of constant study, the science of the mind, the highest and noblest of all sciences purely human. Along with this, the physical sciences and the higher mathematics, for the study of which the mind is only then sufficiently developed, claim the student's attention. Thus, the whole sphere of what nature offers to man's knowledge is embraced in the course of philosophy. And all this which has been hitherto accomplished, though magnificent in itself, yet receives its crown and its ultimate perfection from theology, and has its centre there. Theology is the end of all, be-

cause God is the end of all, as He is the source of all truth, whether of matter or of mind, of earth or of heaven.

##### 5. THE CATHOLIC UNIVERSITY.

This gives us the only true idea of a Catholic education, as well as of a Catholic university, whence that education is to be derived. Theology, the queen of sciences, is and must be the centre to which all else tends; the key-stone of the arch, the *ratio essendi* of all the rest; the bond of unity, the source of light, the synthetic object of the entire system. It is true that not every student of the Catholic college is destined to be a theologian; nor is it desirable that he should be one, in the sense that he should devote himself to the service of the altar, though it were well if every Catholic were sufficiently versed in theology to taste the beauties and the sweetness of his faith, to explain and defend it when it is misrepresented and attacked. But it is true that in so far as he remains below the standard, in so far as he fails to complete the curriculum, in so far his education is defective and unfinished. If the object of education were limited to this life, to this world, and to material interests, we could be satisfied with such studies as would enable us to draw the greatest amount of profit or pleasure from material things. And this, unfortunately, is the tendency of modern thought and modern education. But if education is to have temporal interests for its secondary object only, whilst its chief end should be to prepare man for his eternal destiny, to lead matter and mind, body and soul, back to God who gave them; if God is the end of man and of all life, then, without doubt, modern materialism in education, as well as in every thing else, is leading man-

kind back to barbarism, and is sacrificing man's best interests, and crushing out his noblest aspirations.

We do not here intend to disparage the study of the natural sciences, and the proof of this is abundantly evident from the scheme of studies proposed by the "Ratio Studiorum," where all due prominence is given to these branches; nor do we deny the many advantages derived from the wonderful progress made in our day, in all that regards material development. But let us not degrade our humanity by clinging exclusively to the world, by a total neglect of the noblest of all sciences, — the science of the mind, and the science of God. Let us study nature, and learn the secrets that lie concealed in air and sea, in forest and field, in rock and pebble and shell, in the starry vault above our heads, and in the prolific bowels of the earth under our feet; but let us study all this magnificent mechanism without forgetting its great author, "who has left the world to our disputations," and "whose invisible being and perfections are made manifest by the visible creation of His mighty hand." Nature must lead us to God, and the study of nature must be subordinate to the higher study for which man was ordained; for God is the centre of all, and all must tend to Him, or be worthless and dangerous.

#### 6. OPPOSITION TO THE SYSTEM.

Such is the grand ideal of education, according to St. Ignatius, and it is at this ideal that his followers have aimed in their efforts. It would be difficult to say what would be the condition of the human mind to-day, what effect this education would have produced on the public and private life of the nations, if this system had been

allowed to prevail. But it was doomed, like every thing else that sprang from the creative zeal of Ignatius, to be a sign of contradiction, an object of attack from every quarter. The Reformation dreaded it as its most dangerous opponent; the worldly powers, jealous of the influence of the Church, looked on it with unconcealed distrust; whilst the great universities felt that a formidable rival had appeared, that would in time eclipse their fame and diminish their emoluments.

The Reformation was forced, in self-defence, to break loose from all the traditions of Catholic science. It could not retain the scholasticism of the olden time, nor the dialectics of Aristotle, which were fatal to its claims and pretensions. Hence it decried scholasticism as a superannuated tissue of puerile distinctions, and it invented an inductive philosophy of its own, which has ended in rationalism and materialism; and education in every branch was infected with the spirit of innovation, which has gone on changing and remodelling, with new names, new systems, new text-books, till we never know what new idea will be born from one day to another, to live for a little while, and then give place to another. The result of it all has been a loss of depth and solidity, a flimsiness of petty branches multiplied without end, studied without preparation, and therefore learned without profit. Education, as it is called, has become shallow. Depth of thought has been replaced by prettiness of expression; great literary works are rare; and science, the boast of our age, is limited to physics, mechanics, chemistry, astronomy, mathematics, and the like, all material in their object, and pursued with a view chiefly to their application to matter.

Hence flow, also, the disrepute into which classical

studies have fallen, and the ignorant prejudices which have settled in the public mind against them. Latin and Greek, it is said, are of no use in business or mechanics; it is a waste of time to apply to them; give us the substantial parts of a good business education, or of science, such as mathematics, chemistry, and others, out of which a man can draw a livelihood: as if education had no end in view beyond dollars and cents, or comfort and good living. But it is useless to refute such notions, whether we consider the minds which are imbued with them, and are, by their ignorance of the subject, incapable of being enlightened, or the minds which reject them, and which, therefore, know the full value of classical studies, and the important part they play in all true education.

#### 7. ADAPTATION OF THE SYSTEM TO THE TIMES.

We must, however, take the world as it is, and apply the system of education to it in every way in which it is willing to receive it. For the main object is ever the same,—the training of truly Christian generations; so that St. Ignatius gives secular knowledge, not as an end, but as a means to an end. He teaches youth what it desires to learn, in order that he may, at the same time, teach it what he wishes it to know,—that higher science which fits it for an immortal destiny. In his day, education had received its fullest development, through the gradual progress from the monastic and cathedral schools of the Middle Ages to the grand universities of Paris, Salamanca, Bologna, Rome, and many others scattered over the face of Europe. The spirit of innovation had just begun to invade some of these centres of Catholic thought, and was threatening others. St.



Ignatius made haste to counteract it. He seized upon all that was good in the system, which five centuries had matured, and embodied it in his plan; this was the simple, but comprehensive course of the old schools: grammar, the humanities, rhetoric, philosophy, and theology, with their several accessory studies, — a course which had been followed by all the youth of Europe who were educated and were destined to exercise an influence over their fellow-men in after life.

Ignatius then adopted this plan and introduced it into his colleges, with such precautions, regulations, and details as made his students secure against danger from without, and promoted their advancement, not only in learning, but also in virtue.

We may regret that education has changed since those days, and that we have lost the thoroughness of work then accomplished; but such regrets are vain. St. Ignatius knew that all human things are subject to vicissitudes. They rise, gradually reach their acme, only to descend again; and then, perhaps, to rise again at the bidding of some master-mind. But at all times it would be necessary to have men of strong Christian principle, and that practical faith which alone can triumph over temptation; and as education would ever be the chief means to the end, Ignatius would suit his course of studies to all times and to all changes of circumstances, without, however, opening the door to wild schemes, or mere apparent improvements. He provided for the adaptation of studies to various times and countries; but he would have changes made wisely, prudently, with due consideration of what was in itself the best, as well as of what was required, or what could be attempted at each epoch.

Hence we now see more time devoted, more prominence given to the natural sciences; the exact sciences have always held a high place in the course. Hence, also, room has been made for the commercial course, from which the learned languages are excluded for the sake of such studies as immediately prepare the young man for the counting-house. Special courses of modern languages are introduced, the fine arts are cultivated, and the sciences which prepare young men for mechanical pursuits or engineering are promoted. In a word, as the object is to give a Christian education to as many as possible, every one who applies should be able to find in the Catholic college or university the course of study which he or his parents desire, as the one which will best prepare him for his future occupation or station in life. The Jesuit college is not, then, a bed of Procrustes, into which every mind is forced and compressed, and there fashioned and shaped into one dead uniformity, but a wide and spacious nursery, where each plant finds its congenial soil, and is not only allowed, but helped to develop its own beauties and its own virtues.

#### 8. THREE COURSES OF STUDIES.

This naturally divides our studies into three distinct departments,—the classical, the commercial, and the scientific. The first is the one best suited to prepare a young man for all the uncertainties of the future. It is not often that a lad of fourteen has a definite idea of what he is to do when he reaches manhood; and even if he has it, there are many accidents which may turn him aside from his purpose, or make it desirable for him to alter his course. The wisest plan is to study in

such a manner during the few irrevocable years of youth, that when manhood comes, with its prospects, its offers, its laudable ambition, or its disappointments and its dire necessity, the student will be ready to meet it in whatever shape it may present itself, and may stand among his fellows a full-grown, a noble man.

The classical course is so arranged that it embraces all the studies and all the advantages of the others, and its effect on the mind is such that all its powers are elevated and strengthened, as well as disciplined and habituated to work. We must never forget that education differs essentially from instruction, and its office is less to fill the memory with facts, or the understanding with knowledge, than to develop the faculties of the mind, and prepare them for the work of life, and to repress the bad passions lest they should blast the budding promise, and to cultivate the virtues which will adorn the character, ennoble every energy, and secure man's happiness both here and hereafter.

The details of this course, the branches included in its scope, and the class-work assigned to each of its six years are set down in the annual catalogues of the university, so that it is deemed unnecessary to repeat them here; suffice it to say that this course alone, fully and successfully gone through by the student, entitles him to the Baccalaureate of Arts,—a step to the second, or Master's Degree, after two years more devoted to professional studies or to a literary career.

#### 9. THE COMMERCIAL COURSE.

But, however desirable these studies are for all who aim at a high rank among their fellows by means of superior education, it is nevertheless true that many

students either refuse to pursue them, or are not permitted to do so. For those it became necessary to provide another course of studies, less arduous and more brief than the other, and embracing only such branches as would be useful in the ordinary avocation of commerce or business life.

This is called the commercial course, and it runs through four years, or less, according to the proficiency of the student when he enters the college. Here he finds all the ingredients of a good English education, besides rhetoric, mathematics, physics, and chemistry (not, however, so fully as in the classical course), and those studies which are of immediate reference to business, — as book-keeping, commercial correspondence, etc. On the successful completion of these studies, the degree of Master of Accounts is conferred on the deserving candidates.

Penmanship forms an essential element in all the lower forms of both courses, and is daily taught by an experienced professor.

#### 10. THE SCIENTIFIC COURSE.

But as certain branches of science are not fully developed in the commercial course, — as, for instance, physics and chemistry, — and as the study of mental and moral philosophy, which is of such paramount importance, hardly enters into the commercial course at all beyond logic, it was desirable to furnish an opportunity for the more thorough study of those branches to such members of the commercial department as might have the time and the means to avail themselves of the advantage.

For this purpose a scientific course was introduced in

1877, and this is open to the graduates of the commercial course for one year after their graduation, during which they attend lectures on metaphysics, ethics, astronomy, and higher mathematics, besides continuing natural philosophy and chemistry, and English literature. At the end of this year a thorough examination tests the success of the students, and such of them as have stood the test are rewarded with the degree of Bachelor of Science.

It has already become evident that the introduction of this course has supplied a want, and that it will not only remain as a permanent department in the university, but will gradually develop and increase in importance, in proportion to the demands of students and to the means which will be at command for the purpose.

## II. OPTIONAL BRANCHES.

Optional branches also form a part of the plan of studies, such as the modern languages, chiefly the German and French, which are considered the most useful in our country. Spanish and Italian classes can be formed whenever they are called for by a sufficient number of pupils. These languages can be taken or not, as may seem best to parents or students, and only one of them at a time is allowed to each student, lest he should be engaged on too many subjects at once. By taking each language for two years of either course, a sufficient knowledge of them can be acquired without detriment to other studies.

## 12. THE FINE ARTS.

The fine arts, music, drawing, and other accomplishments are at the option of students, so that no part of a refined education is wanting.



### 13. ASSOCIATIONS FOR MENTAL, MORAL, AND PHYSICAL IMPROVEMENT.

As additional means for improvement, both moral and mental and physical, a number of societies or associations exist, with the approval of the faculty, among the students: the Sodalities, for the moral; the Students' Library, the Reading-Room Association, the Philalethic Debating Society, for the mental: and the usual games and gymnastic exercises for the physical development.

The Philharmonic Society, in its two branches of brass band and orchestra, and the Society of St. Cæcilia for vocal music, afford ample facilities for the cultivation of musical talent in the young amateurs.

Weekly exercises in elocution in all the classes, monthly declamations in public by several speakers chosen for the purpose, and occasional dramatic performances are the means employed for the very important object of training the students to elegance and impressiveness of public speaking.

### 14. THE PREPARATORY DEPARTMENT.

Finally, the preparatory department descends to the elementary branches of education, for the benefit of such youthful pupils as are not yet prepared to enter even the lowest class of either the classical or the commercial course; and they remain in it only so long as may be necessary to fit them for the course they are destined to follow.

### 15. CONCLUDING REMARKS.

Thus, we see that the "Ratio Studiorum" is as comprehensive in its scope and as thorough in its efficiency as can be desired by any true friend of education, in its best and widest sense.

Let us merely add, not in a spirit of self-laudation, but as a mere matter of fact, that the statement here given of the plan of studies pursued in the St. Louis University is not merely prospective, or a system to be aimed at in the future, not as yet really and fully in practice, but one which is at this moment in full operation in its every detail, under a faculty of twenty-six officers and professors.

The libraries and cabinets of philosophical apparatus, and of specimens in the various departments of natural history, are the growth of fifty years, during which additions have been continually made to them, partly by the liberality of benefactors, partly by such means as the college itself could appropriate to the development of these departments.



# THE JUBILEE,

CELEBRATED ON

TUESDAY, JUNE 24, 1879

OR THE

FIFTIETH ANNIVERSARY

OF

THE ST. LOUIS UNIVERSITY.





## [ I. ]

### PAPAL BRIEF.

BEFORE the close of the scholastic year, on June 26, 1878, it had been decided by the trustees of the St. Louis University that, as the year 1879 would be the fiftieth year since the university was originally founded, or the university would then complete the fiftieth year of its existence, the interesting occasion should be commemorated with appropriate religious and literary observances and exercises. It was further suggested, at a subsequent meeting of the trustees, that it would be very desirable, and also becoming the character of the university as a Catholic institution, for its president to petition a special benediction on the university from the Sovereign Pontiff, Leo XIII., prayed for in the name of the trustees and faculty of the university.

Accordingly, Rev. Joseph E. Keller, president of the university, wrote to his Holiness the following letter, under date of January 6, 1879, which was presented at the Vatican by Very Rev. Torquato Armellini, secretary of the Society of Jesus:—

“*BEATISSIME PATER:—* Josephus E. Keller, e Societate Jesu, rector universitatis ejusdem societatis in civitate Sancti Ludovici, Status Missouri, in America septentrionali, humiliter ad pedes Sanctitatis Vestræ provolutus, notum facit hunc annum quinquagesimum esse a fundata universitate, sociisque Societatis Jesu qui una in eadem degunt, sive professores, sive magistri, sive aliis et domesticis occupationibus intenti visum esse hunc annum jubilæum maxima tum sacra tum literaria sollemnitate

celebrare. Multum enim juvare putamus ad bonum religionis in hac Americana republica si Catholicæ educationis præstantia omni qua possumus ope civibus nota ac æstimabilis reddatur; et si collegia Catholica quam maxima laude et auctoritate insigniantur.

“Hæc autem universitas, jam per hos quinquaginta annos in hac palæstra pro suo modulo strenuam operam navavit, licet nulla dotatione fulcita, nullis a gubernio subsidiis adjuta, imo pressa multis gravibusque incommodis, quæ solet his temporibus quidquid ad Dei gloriam intenditur cunctatim opponi. Sed, Deo juvante, cujus honorem tuebimur, jam fere 6,000 juvenes Christiana eruditione et bonis morum principiis præditos e scholis emisimus, quorum sive pietatis exemplo, sive etiam auctoritate politioris ingenii nonnihil emolumenti Christianæ reipublicæ accessisse confidimus.

“Hoc ut in posterum cum eadem et majori adhuc prosperitate facere valeamus, Sanctitatem Vestram suppliciter postulamus ut tum professoribus, magistris, officialibus, adjutoribus, tum alumnis et discipulis animos addere dignetur verbis paternæ benevolentiæ et hortationis, illisque omnibus, tum cunctis patronis, amicis, fautoribus, et benefactoribus universitatis hujus apostolicam benedictionem largiatur.”

[Translation.]

“MOST HOLY FATHER:—Joseph E. Keller, of the Society of Jesus, rector of the university under the care of the same society in the city of St. Louis, State of Missouri, North America, humbly prostrated at the feet of your Holiness, represents that this is the fiftieth year since the establishment of the university, and that all the members of the Society of Jesus engaged in the service of the institution, as professors, masters, or in other capacities, have deemed it advisable to mark this jubilee year with unusual religious and literary splendor.

“For we consider it of great advantage to the cause of religion in this American republic to have the excellence of Catholic education known and esteemed to the utmost, and Catholic colleges distinguished by striking tokens of honor and encouragement.

“Supported by no endowment, assisted by no government aid, nay, even hard pressed by the many and great difficulties which nowadays are usually thrown in the way of every thing which aims at the glory of God, this university, during these fifty years just past, has labored strenuously within its sphere, according to the means at its command. And by the assistance of God, whose honor we regarded, we have already sent forth from our schools, provided with a Christian education and imbued with sound moral principles, nearly six thousand youths, by whose

pious example and reputation for accomplished scholarship we trust that the Christian Commonwealth has been benefited to no small degree.

“That we may be able to do this work in the future with equal, and even greater success, we humbly beg that your Holiness may deign to encourage the professors, masters, officers, and assistants, as well as the students who live with us or merely attend our schools, by words of paternal benevolence and counsel, and bestow on them, as also upon all the patrons, friends, well-wishers, and benefactors of this university, your apostolic benediction.”

Following is the brief of His Holiness, Pope Leo XIII., on the subject of the Golden Jubilee of the St. Louis University:—

*Dilecto Filio Josepho Keller, e Societate Jesu, Moderatori Archigymnasii in civitate S. Ludovici constituti in America Septentrionali.*

LEO P. P. XIII.

Dilecte fili, salutem et apostolicam benedictionem. Ex tuis litteris ad nos datis agnovimus quinquagesimum jam annum expleri, ex quo archigymnasium istud ad Catholicæ juventutis bonum in ista illustri regione Deo favente constitutum fuit, ac tuis, eorumque queis præsidet in votis esse, ut in hac solemnī constitutionis ejus memoria vobis omnibus nostræ benedictionis solatium accedat.

Cum nobis magnopere cordi sit, dilecte fili, Catholicam juventutem sanis doctrinis rectaque morum disciplina excoli, ut deinde patriæ et ecclesiæ præsidio ac ornamēto esse valeat, plurimum gaudemus de incolumitate ac splendore lycei istius in quo juvenes sincera ac solida institutione fruuntur, ac eximius, uti accepimus, docen-

tium zelus in magna alumnorum et discipulorum frequentia refulget.

Libenter itaque hujus vestræ celebritatis occasione vobis omnibus paternæ nostræ dilectionis sensus testificamur, ac vehementer cupimus ut auxiliante Domino hæc sedes litterarum et scientiarum uberibus doctrinæ et virtutis fructibus majora in dies incrementa suscipiat.

Auctor ac largitor bonorum omnium Deus in te, dilecte fili, omnesque qui isthic in docendo ac discendo versantur bonitatis suæ divitias propitius effundat, detque auspiciem esse omnium gratiarum apostolicam benedictionem, quam in pignus paternæ benevolentiae nostræ, vobis singulis universis peramanter impertimus.

Datum Romæ apud S. Petrum die 21 Maji, an. 1879.  
Pontificatus nostri anno secundo.

[L. s.]

LEO P. P. XIII.

[Translation.]

*To our beloved son, Joseph E. Keller, S. J., President of the St. Louis University, St. Louis, Mo.:*

Beloved son, health and apostolic benediction ! We have learned from your letter addressed to us, that the fiftieth year is now completed, since, by the favor of God, the St. Louis University was established in your illustrious land for the benefit of Catholic youth ; and that you, and they over whom you preside, earnestly desire that, in the solemn commemoration of its establishment, the consolation of our blessing may be granted to you all.

Now, as we have it greatly at heart, beloved son, that Catholic youth should be imbued with sound doctrine and with correct moral principles, so that they may hereafter be an ornament and a defence to their country and to the Church, we sincerely rejoice at the prosperity and splendor of your institution, in which youth receive a genuine and solid education, and in which, as we have understood, there shines forth a remarkable zeal in the professors, amid a large number of students, both boarders and externs.

Willingly, therefore, do we, on the occasion of this your celebration, testify to you all the sentiments of our paternal affection; and we earnestly desire that, with the assistance of the Lord, that seat of letters and sciences may daily receive greater increase in plentiful fruits of learning and virtue.

May God, the author and giver of all good, mercifully pour forth on you, beloved son, and on all those who are there engaged in teaching and in study, the riches of His bounty, and may He grant that the apostolical benediction, which, as a pledge of our paternal affection, we lovingly bestow on you, singly and collectively, may be an earnest of every grace.

Given at Rome, at St. Peter's, the 21st day of May, in the year 1879, the second year of our pontificate.

[Signed] LEO P. P. XIII.

His Holiness had previously given his blessing to all, singly and collectively, that are in anywise connected



with the St. Louis University, through the secretary of the Sacred Congregation for the Propagation of the Faith, as is shown by the subjoined document from that ecclesiastical official : —

*Ex Audientia SSmi die 23 Martii, 1879.*

SSmus Dominus Noster Leo Divina Providentia P. P. XIII., referente me infrascripto S. Congnis de Propaganda Fide secretario, ad preces R. P. Josephi E. Keller, Societatis Jesu, rectoris Universitatis Sancti Ludovici, omnibus et singulis, qui pro suo modulo in universitate prædicta operam navant, nec non patronis, fautoribus et benefactoribus in signum paternæ benevolentiae specialem benedictionem apostolicam peramanter impertire dignatus est.

Datum Romæ ex æd. S. C. die et anno ut supra. Gratis quocumque titulo.

J. B. AGNOZZI, *Secret.*

[Translation.]

*At an Audience on the 23d of March, 1879.*

His Holiness, Pope Leo XIII., by the Providence of God, Pope, on the representation of the undersigned, secretary of the Sacred Congregation for the Propagation of the Faith, in answer to the prayer of Rev. Joseph E. Keller, S. J., rector of St. Louis University, was pleased to grant to all, singly and collectively, who are employed in the university, according to their several degrees, as also to the patrons, friends, and benefactors

of the same, a special apostolic benediction, as a token of his paternal benevolence.

Given at Rome, from the office of the Sacred Congregation, on the day and year as above. Gratis.

J. B. AGNOZZI, *Secr.*

## [ II. ]

### HIGH MASS AND SERMON.

THE following account of the solemn High Mass on June 24th, the report of Bishop Spalding's learned and eloquent discourse, together with the afternoon performances, the speeches there pronounced, as also the commencement exercises on June 25th, was compiled from the St. Louis morning papers, the *Globe-Democrat*, the *Times-Journal*, and the *Republican*; but especially from the *Republican*, whose report was very full and accurate.

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THE SOLEMN HIGH MASS—BISHOP SPALDING'S SERMON—THE PRIESTS PRESENT AT THE SERVICE—THE MUSIC OF THE MASS.

Yesterday, the date fixed for the celebration of its golden jubilee, was a notable one in the history of the St. Louis University. At as early an hour yesterday morning as eight o'clock, people commenced assembling on the square in front of St. Francis Xavier Church, corner of Ninth Street and Christy Avenue. The occasion was the grand Pontifical Mass, celebrating the fiftieth anniversary, or golden jubilee of the university. The doors were opened shortly before nine o'clock, and the large crowd made a rush for them. Admission to the church was had by tickets only, and not a few were compelled to withdraw from the doors,

lacking the necessary cards of admission. The disappointed ones went sorrowfully away. Inside the church, those who had obtained entrance were accommodated with seats by smiling ushers in dress coats. The church was beautifully decorated; various emblematical banners were hung on the pillars, whilst the sanctuary itself was a bower of beauty. The altar was profusely decorated with flowers of various kinds, evergreens, etc. A large invoice of magnificent magnolias was received by one of the professors of the institution, and these, together with numbers of calla-lilies, and various other white flowers, contrasted exquisitely with the draperies and other ornaments, whilst a fragrant perfume permeated the entire church.

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#### THE MASS.

The Right Rev. P. J. Ryan officiated as celebrant, with the Rev. Charles Ziegler, of St. Malachi's, as deacon, Rev. Michael McLoughlin, of the Holy Angels, as sub-deacon, and Rev. H. A. Schapman, master of ceremonies. In the sanctuary were some fifty or a hundred of the various priests about the house, and the secular clergy of the different churches in the city.

*Priests Present at Mass.* — Right Rev. P. J. Ryan, Right Rev. J. L. Spalding, Very Rev. E. A. Higgins, S. J.; Rev. Joseph E. Keller, S. J.; Rev. Arnold Damen S. J.; Rev. Hugh L. Magevney, S. J.; Rev. P. J. Leysen, S. J.; Rev. L. Bushart, S. J.; Rev. W. H. Hill, S. J., Rev. C. Coppens, S. J.; Rev. P. Ward, S. J.; Rev. H. Calmer, S. J.; Rev. H. Schapman, S. J.; Rev. J. G. Huchet Kernion, S. J.; Rev. F. Weinman, S. J.; Rev. F. Boudreaux, S. J.; Rev. I. Boudreaux, S. J.; Rev. John Verdin, S. J.; Rev. Joseph G. Zealand, S. J.;

Rev. Maurice M. Oakley, S. J.; Rev. J. G. Venneman, S. J.; Rev. John I. Coghlan, S. J.; Rev. D. Niederkorn, S. J.; Rev. D. Swagers, Rev. John Th. Kuhlman, S. J.; Rev. J. F. Roes, S. J.; Rev. A. Averbek, S. J.; Rev. A. M. Hayden, S. J., Florissant; Rev. U. Grassi, S. J.; Rev. T. B. Chambers, S. J.; Rev. John A. Bauhaus, S. J.; Rev. J. J. O'Meara, Rev. Jos. Rimmele, S. J.; Rev. A. Mathauscheck, S. J.; Rev. Michael Hæring, S. J.; Rev. Fred. Hageman, S. J.; Rev. F. X. Wipperfurth, S. J.; Rev. Joseph Weber, S. J.; Rev. Franc. Braun, S. J.; Rev. Lambert Etten, S. J.; Rev. J. W. Koop, C. M.; Rev. P. Brady, Rev. Martin Brennan, Rev. A. Eustace, Rev. G. D. Power, Rev. James McCaffrey, Rev. James Henry, Rev. D. S. Phelan, Rev. J. McGill, C. M.; Rev. O. McDonald, Rev. A. Butler, Rev. T. O'Hanlon, Rev. C. Eckles, C. M.; Rev. S. Higgins, C. M.; Rev. P. F. O'Reilly, Rev. T. Daly, Rev. E. Hammill, Rev. P. W. Tallon, Rev. P. McEvoy, Rev. E. Fenlon, Rev. J. J. Harty, Rev. James Flanigan, Rev. M. McFaul, Rev. G. Watson, Rev. P. Gleason, Rev. Wm. Jones, Rev. M. Gleason, Rev. Jas. O'Meara, Cincinnati; Rev. Fr. Kielty, Rev. W. T. Stack, Rev. L. Porta, St. Joseph, Missouri; Rev. C. Ziegler, Rev. M. McLoughlin, Rev. F. X. Kuppens.

The Mass was particularly grand and solemn, and the large audience were as devout as the occasion could possibly call for. The sermon was delivered by Rt. Rev. J. L. Spalding, of Peoria, Ill., and though read by his reverence, was a model of intellectual and classical literature.

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#### BISHOP SPALDING'S SERMON.

MY BRETHREN:—I am not expected to tell the story of what St. Louis University has done during the



fifty years which, now complete, bid us pause, as travellers who ascend high mountains find resting-places, from whence they gain a fuller and more comprehensive view of the country through which they have passed. This story of struggle and trial, of defeat and victory, will be told by others, who themselves have borne a part in these high endeavors, and who will know how to give to their words a coloring which can be caught by those alone who have looked upon what they portray. Nor have I been invited to address you, that I might pronounce a panegyric upon the society founded by the great and heroic soul of Ignatius Loyola. Its deeds are a part of the history of Christendom. Its spirit has been so strong and so exceptional that indifference is impossible, and it seems questionable whether those who have loved or those who have hated the Jesuits have done them most honor. To others I leave this great theme, and content myself with calling your attention to the idea upon which the work of St. Ignatius rests. When we first get sight of this Spanish soldier, all Europe seemed upon the point of falling into religious and political chaos. Protestantism had burst like a storm-cloud upon the North, and, in the confusion and the panic, it appeared that when its fury should be spent, nothing great or venerable would remain in Christendom. Wild and passionate controversy fanned the flames of war, and civil discord and national hatred and religious rage drove men to madness. The sword was to arbitrate, and when a pause was made for argument, men spoke from angry hearts, and in the shadow of the array of frowning armies. Ignatius, with the soul of a crusader and a heart that burned like the sun of Spain, looked upon this scene, then quietly laid down his sword,

and at the age of forty took up his Latin grammar. He saw that the contest was not to be decided on the blood-stained field; that the weapons of this warfare were spiritual, and that they should win who, through God's mercy, were able to lead the highest moral and intellectual life. In obedience to this inspiration from heaven and of genius, he founded an order whose members, not less brave than the Knights of St. John, should superadd to the courage of heroes the virtue of saints and the wisdom of doctors. The urgency was great, and expedients were out of keeping with the times. Men, rather than measures, were needed; and hence he set himself to fashion men. The Jesuit was to be equipped for every mode of spiritual warfare. He recognized that opinion rules the world, and it was his business to know and to use all the lawful methods by which opinion is formed. It was not enough for him to be a theologian; he was required also to be versed in literature and the sciences. To the austerity of the monk he was to add the ease and self-possession of a gentleman. It was little that in the company of his brethren, and in the seclusion of the cloister, he was able to lead a life of prayer and self-denial. This he must do also in the courts of kings, amid the gay throngs of the worldly, in the hut of the savage, and in the corrupting atmosphere of the effete semi-civilizations of Eastern Asia. He was to be the guide of those pure and heaven-seeking souls who seem to be born into the world only to scorn it, and to return unsullied to God. He was to preach penitence to the fallen, and (yet more difficult task) to seek to bring into the narrow way the thoughtless throng of lower natures who tread the primrose path of dalliance. Nothing by which mankind may be enlightened, purified, strength-

ened, guided to the end of their creation,—God's greater glory, — was foreign to his purpose, and hence there is nothing worthy or exalted which is without a representative among the followers of St. Ignatius. He himself wrote the "Spiritual Exercises" from which come our retreats, missions, and other methods by which a higher soul-life is developed. Francis Xavier treated copiously of the missions; and, after the apostles themselves, he, both by example and precept, is the worthiest guide in the great work of preaching the word to those who sit in the shadow of death.

Canisius, who saved Bavaria to the Church, composed a sum of Christian doctrine, which is still regarded as a model of catechetical instruction; and Bellarmine, in his *Disputationes de Controversiis fidei Christianæ*, made, so far as argument can go, an answer to Protestantism which is conclusive and final. He was followed in England by Parsons and Campian, by Coton in France, by Tanner and Yung in Germany, by Pazmany in Hungary, by Lessius in the Netherlands, and by Penalosa in Spain. Every branch of theology was cultivated by the Jesuits. They developed and encouraged philosophical speculation. Tolet wrote an introduction to logic, and Aquaviva distinguished himself as a practical psychologist. Mariana, Mattei, Strada, and Daniel busied themselves with historical research.

Clavius, under the patronage of Gregory XIII., to whom we owe the reformation of the calendar, translated and explained Euclid; Secchi improved the telescope; Kircher invented stenography; Gusmao built the first balloon, and mounted into the heavens in the presence of John V., of Brazil; Terzi constructed a sewing-machine, and invented a method of instructing

the deaf and dumb; Courtois, Valeriano, and Castiglione were painters; Marotta was a musical composer, and Fiammieri a sculptor; Massé, Menestrier, and Matlange were architects; Marquette discovered the Mississippi, and Charlevoix composed the history of New France and of Japan. More than three hundred Jesuits wrote class-books, in ninety-five languages. They spoke all the tongues of men, cultivated all the sciences, loved the arts. They were welcomed to the palaces of kings, had the confidence of princes, brought learning to barbarians, and tamed savages. The Jesuit, whose preaching was received with acclaim by the most cultivated audiences of the world, or whose philosophical expositions were leading captive the brightest and keenest intellects of Europe, was ready at a moment's warning to start for China or Japan, for Canada or the plains of the Illinois. It is not surprising that among Protestants, philosophic and observant minds, such as Bacon and Grotius, should have been filled with admiration in contemplating these early disciples of St. Ignatius; and we are prepared to find that the most brilliant English writer of this century should have drawn from the study of their lives one of his most eloquent pages. "When the Jesuits came to the rescue of the papacy," says Macaulay, in his 'History of England,' "they found it in extreme peril; but from that moment the tide of battle turned. Protestantism, which had during a whole generation carried all before it, was stopped in its progress, and rapidly beaten back from the foot of the Alps to the shores of the Baltic. Before the order had existed a hundred years, it had filled the whole world with the memorials of great things done and suffered for the faith. No religious

community could produce a list of men so variously distinguished; none had extended its operations over so vast a space, yet in none had there ever been such perfect unity of feeling and action. There was no region of the globe, no walk of speculative or of active life, in which Jesuits were not to be found. They guided the counsels of kings. They deciphered Latin inscriptions. They observed the motions of Jupiter's satellites. They published whole libraries,—controversy, casuistry, history, treatises on optics, Alcaic odes, editions of the fathers, madrigals, catechisms, and lampoons. The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability. They appear to have discovered the precise point to which intellectual culture can be carried without risk of intellectual emancipation. Enmity itself was compelled to own that, in the art of managing and forming the tender mind, they had no equals. Meanwhile, they assiduously and successfully cultivated the eloquence of the pulpit. With still greater assiduity, and with still greater success, they applied themselves to the ministry of the confessional. Throughout Catholic Europe the secrets of every government, and of almost every family of note, were in their keeping. They glided from one Protestant country to another under innumerable disguises,—as gay cavaliers, as simple rustics, as Puritan preachers. They wandered to countries which neither mercantile avidity nor liberal curiosity had ever impelled any stranger to explore. They were to be found in the garb of mandarins, superintending the observatory of Peking. They were to be found, spade in hand, teaching the rudiments of agriculture to the savages of Paraguay.



“Yet whatever might be their residence, whatever might be their employment, their spirit was the same, — entire devotion to the common cause, implicit obedience to the central authority. None of them had chosen his dwelling-place or his avocation for himself. Whether the Jesuit should live under the Arctic circle or under the equator; whether he should pass his life in arranging gems and collating manuscripts at the Vatican, or in persuading naked barbarians in the Southern hemisphere not to eat each other, were matters which he left with profound submission to the decision of others. If he was wanted at Lima, he was on the Atlantic with the next fleet. If he was wanted at Bagdad, he was toiling through the desert with the next caravan. If his ministry was needed in some country where his life was more insecure than that of a wolf, where it was a crime to harbor him, where the heads and quarters of his brethren, fixed in the public places, showed him what he had to expect, he went, without remonstrance or hesitation, to his doom.

“Nor is this heroic spirit yet extinct. When, in our own time, a new and terrible pestilence passed round the globe; when, in some great cities, fear had dissolved all the ties which hold society together; when the secular clergy had deserted their flocks; when medical succor was not to be purchased by gold; when the strongest natural affections had yielded to the love of life; even then the Jesuit was found by the pallet which bishop and curate, physician and nurse, father and mother had deserted, bending over infected lips to catch the faint accents of confession, and holding up to the last, before the expiring penitent, the image of the expiring Redeemer.”

In these glowing words of eulogy we allow the rhetorician full sway, without stopping to weigh too nicely each epithet or phrase; and when he seeks, further on, to tone down the picture, lest it should prove too highly colored to suit the simple taste of his Protestant readers, we are not offended, for we recognize the exigency of that English Protestant tradition which has given to the word Jesuit a meaning as odious as that which the tradition of pagan Rome affixed to the title of Christian.

But, as I have said, it is not my aim to make a eulogy or defence of the society, and I fear that I have already gone somewhat beyond the purpose of this discourse, which is to enter into a brief consideration of what I conceive to have been the guiding thought of St. Ignatius in founding his order. He felt that, as religion is the highest, it can be successfully defended and upheld only by what is best and most exalted in man,—his intellect and his conscience.

The faith of Christ indeed made its way in the world, without the aid of philosophers, through the foolishness of preaching. But, this was under a special dispensation. It was miraculous, and accompanied by extraordinary manifestations of God's power. Conscience, in those early Christians, was so supreme and absolute that it seemed to be self-sufficient; and in all times the certainty created by faith, in those who truly lead the supernatural life, is of a kind which cannot be shaken or weakened by arguments drawn from the intellect. Nevertheless, as harmony between faith and reason is a principle which cannot be called in doubt by those who believe, it follows that whenever the progress of knowledge threatens to disturb this accord, the highest and most urgent duty of the religious is to show, by a

wider and deeper view of the whole subject, how seeming contradictions are, when the matter is rightly understood, but parts of a universal and concordant plan. A Catholic religion must necessarily embrace all the conflicting elements of man's nature. His largest hope should receive nutriment from his fullest knowledge. Science should not weaken faith, and the most perfect view of the laws of his physical life should not lead him to doubt the soul.

The reality of the world of sense should make us believe all the more in the reality of the world of thought and love. When we perceive the perseverance of order through limitless space and time, we should understand that it is also in God. Before Christ, religion and learning came from separate sources; but the modern world receives both from one fountain-head. "The grace stored in Jerusalem," says Cardinal Newman, "and the gifts which radiate from Athens, are made over and concentrated in Rome. This is true as a matter of history. Rome has inherited both sacred and profane learning; she has perpetuated and dispensed the traditions of Moses and David in the supernatural order, and of Homer and Aristotle in the natural. To separate these distinct teachings, human and divine, which meet in Rome, is to retrograde; it is to rebuild the Jewish temple and to plant anew the groves of Academus." The men who bore the faith of Christ to the barbarians also taught them letters; the hands which snatched the classics from amidst the universal ruin in which the Roman Empire fell to pieces, were the same that, later on, built schools and founded universities. And so the Christian view of God and nature, and of the relations of man to each, came to be the

view of the civilized nations. And on this view their languages, literatures, social and political laws and customs were modelled. Their religion and their culture were derived from the same source, and bore the same impress. Their religion was Christian. Their civilization was Christian. Hence in the Middle Ages, with ignorance and many evils, there was a freshness, a vigor, and a hopefulness for which we look in vain amid the populations to which liberty and progress have brought their blessings. God was in His heaven, and it was all right with the world. The Christian view was so much a part of all thought and life that no philosophy or heresy which failed to assume this as unquestionable was able to make headway. Protestantism was Christian; it professed to be more Christian than the Church; and in the controversies to which it gave rise, the disputants assumed as undeniable the great fundamental truths of Christianity. The task of the controversialist was comparatively an easy one, and it was to this task that the great Jesuit theologians addressed themselves with such signal success. It was, indeed, not difficult to prove that the rejection of the principle of authority implied the denial of religious dogma, and consequently of religious truth; that private interpretation meant the destruction of creeds and churches; that those who had broken loose from historical Christianity would be fatally driven to deny Christ's godhead and the supernaturalness of His religion, and would finally drift away into the shoreless sea of hopeless doubt.

That this conclusion was in the premise was abundantly shown by the Catholic controversialists from the beginning; but faith is so instinctive and so necessary to



the soul that centuries must often pass by before the inexorable laws of logic are permitted to have their way. However slow the process, the mind will as surely come to accept the necessary deductions from its first principles as the little stream which bubbles out from the mountain side will infallibly murmur on until it sinks to rest on the bosom of its mother ocean. Within the last century this logical development, with its attendant dissolution of religious creeds, has been most rapid. To the indifference of the eighteenth century a destructive criticism has succeeded, which is no longer confined to the closets of the learned, but which speaks through all the channels that influence public opinion. Its scope is as radical as its power is widespread. It respects nothing ; is wholly without reverence, or awe, or fear. As to whether any thing worth living for shall remain when its work is done, is an impertinent consideration. The critic views God with as much careless indifference as the microscopist examines the infusoria. In his eyes the highest, as the lowest, is but a problem, the true solution of which must be forever withheld from man. All knowledge is discredited. I can see that an object is white, or large, or round ; I can feel that it is heavy, or smooth ; and science, even in the profoundest philosopher, cannot possibly get beyond this sense-perception, which deals with mere relations, and leaves the truth of things untouched. This I find to be the underlying thought of all the schools of science and criticism. It is hardly necessary to remark that this theory of knowledge is based upon an assumption which implies the denial of truth, and of religion as true.

The popular phrase in this country, — and, indeed, in



all Protestant countries, — that one creed is as good as another, is but a particular application of the general principle of which I am speaking. If all knowledge is relative, and if nothing but phenomena can be known, it is manifestly absurd to speak of any religion as absolutely true, or even as true at all. Religion, in this view, is at best but a sentiment. It is not a great, world-wide fact; it is a personal peculiarity; it is like a taste for music or poetry. He that has it delights in it, and is ennobled and refined thereby; but he who has it not is blameless, and may easily find compensation in the enjoyment of other talents. The philosophers who deny the reality of knowledge, and who are therefore rightly called agnostics, represent a tendency in the modern world which derives much of its force from the prevalence of the experimental method in science. The wonderful results which have followed the employment of this method have dazzled the imaginations of men, and have led them to indulge chimerical hopes of what it may yet accomplish. Hence they seek to apply it universally, to the exclusion of all other methods; and, as a natural consequence, the tendency of modern thought is to doubt whatever cannot be verified by experiment. If prayer has any value, it is deemed reasonable to suppose that its worth may be tested by clinical observations. This temper of mind, it need hardly be said, is wholly at variance with the mood required by religious faith; and its prevalence is a sufficient indication of the decay of belief. It assumes that there is nothing outside of nature; and hence the empirical school regards metaphysics as a shadow-science, and psychology as merely a branch of physiology. Questions of God and the soul must be tested by the

positive method, precisely in the same way as the problems of the material and industrial world ; for nothing is certain which cannot be verified by actual experiment. Any attempt to arrive at the knowledge of first principles is absurd, and the question of final causes is a remnant of superstition. Voltaire poured upon the Church and her creed his boundless scorn, but he professed faith in God, and defended deism as the religion of the enlightened ; and even yet, among the advanced sects of Protestantism, the acceptance of Christianity, "purified from superstition," or of religion without dogma, other than God's existence, is thought to be a mark of culture and wisdom. But modern thought not only declares God to be unknowable, but further affirms that the received idea of God is the offspring of man's brain while yet in a rude and uncultivated state, is anthropomorphic, and self-contradictory. Man imagines he thinks God, when he but thinks himself in a magnified and impossible condition. Opinions of this kind float in the air. They are taken for granted in innumerable scientific treatises ; they are defended in reviews and magazines ; they are spread before the eyes of the countless readers of the daily press. They find fuller and more philosophic expression in Europe, but they are probably as widely received in this country. There is a virtual as well as an explicit atheism ; and those who ignore God are often willing to admit that He exists. A passage in Cardinal Newman's recent address refers to this subject. "Hitherto," he says, "the civil power has been Christian. Even in countries separated from the Church, as in my own, the *dictum* was in force, when I was young, that Christianity was the law of the land. Now, everywhere, that goodly

framework of society which is the creation of Christianity is throwing off Christianity. The *dictum* to which I have referred, with a hundred others which followed upon it, is gone, or is going everywhere, and by the end of the century, unless the Almighty interferes, it will be forgotten. Hitherto it has been considered that religion alone, with its supernatural sanctions, was strong enough to secure the submission of the mass of the population to law and order. Now philosophers and politicians are bent on satisfying this problem without the aid of Christianity.' Whithersoever we turn, we perceive the approaches of this great apostacy from God. It conforms to various phases of thought and life in different countries, but is everywhere the same. When it does not deny God, it seeks to do without Him. When it does not openly reject all religion, it declares that it is no longer necessary, — that it has ceased even to be useful. This is the attitude of the learned; and the masses, despairing of truth, have come to think that the one thing needful is to be as little wretched as possible; that religion, morality, justice, human dignity, are but fine words by which the people have been held to the service of their masters. If nothing can be known to be true or sacred, self-interest must be the absolute law of life, and only those who have something to lose will be willing to accept the established order of things. The limits of this discourse do not permit me to pursue the line of thought upon which I have entered. My aim in saying so much has been merely to bring before your minds the fact that the defenders of Christianity have now to address themselves to a work which is infinitely different from that performed by the early Jesuits. A new heresy is now

impossible. Those who abandon the Church are swallowed up by the indifference and unbelief of the age.

Lammenais, Doellinger, and Loyson sink into their graves and leave no disciples. The intellectual contest between the Church and Protestantism is ended. All impartial minds now see that if Christianity is a supernatural fact, Catholics are right. If it is not a supernatural fact, Protestants are wrong. Whichever view we take, — and we must take the one or the other, — the existence of the sects is without warrant. In point of fact, Protestantism is dissolving visibly before the eyes of all who take the trouble to look. Its aggressive force was spent within fifty years from its first appearance. It made no step in advance from the time it encountered the Catholic forces under the banner of St. Ignatius. "The chances," says Macaulay, "seemed to be decidedly in favor of Protestantism, but the victory remained with the Church of Rome. On every point she was successful. If we overleap another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, Poland, and Hungary. Nor has Protestantism, in the course of two hundred years, been able to reconquer any portion of what it then lost." And again: "It is surely remarkable that neither the moral revolution of the eighteenth century, nor the moral counter-revolution of the nineteenth, should in any perceptible degree have added to the domain of Protestantism." The Church, on the other hand, has continued to advance, and her progress in this century is most noteworthy, precisely in those countries in which Protestantism had seemed to win its most complete victories. Having lost its

aggressive force, Protestantism was thrown back upon itself. The destructive and critical spirit which is inseparable from its fundamental principle of the supremacy of the individual reason was, however, for a long time partially held in check by the action of the State, which gave the sanction of the law to this or that sect, and so interfered with free inquiry. But these old bonds have been loosened and broken by the wear and tear of the time-spirit, and Protestantism, left to itself, has fallen to pieces. The conflicting and contradictory doctrines of the numberless sects have brought all dogmatic teaching into disrepute, while the habit of viewing the Bible as a collection of texts, by which any and every religious whim may be supported, has thrown discredit upon the sacred Scriptures.

I say all this in sadness; I should gladly believe that it is not true; for, little as I am a Protestant, I infinitely prefer even the most extravagant Methodism to the indifference and atheism which, like a creeping paralysis, seem to threaten this whole modern world with despair and death. There are, doubtless, many persons who may still be helped by the old methods of controversy, but it remains none the less true that the great army of thinkers has left the old battle-fields far behind. Other weapons are needed; other modes of defence—other modes of attack. In accepting Christianity, men accepted a view of the world—*weltanschauung*, as the Germans say—which is the necessary postulate of Christian teaching; and which, in the clearness and definiteness, at least, in which it was brought out, was wholly new. The unity and absolute sovereignty of God; the unity and brotherhood of the human race; the paramount worth of the soul, and the all-importance



of its salvation ; the essential evil of sin, and the merely relative worth of whatever is not a part of virtue, — these, and other truths which readily suggest themselves, go to form what may rightly be called a world-view, which takes in God, man, and nature. No other conception of the universe is compatible with the religion of Christ. The thought and life of the Middle Ages were modelled upon this conception ; no other was deemed possible. Hence there was in those ages a unity, a harmony, and a greatness which remains forever admirable. Men were blessed with certitude ; the torment of doubt was not felt. Thought and life flowed on in sweet accord. Reason served faith ; imagination adorned the temple of religion, and language and literature were redolent of heaven. Plato and Aristotle were brought to do homage to Christ ; and in the great Gothic cathedrals, demons, and wiverns, and monsters of every shape entered with angels and saints into the structure of the Church of the true God, to symbolize His absolute sovereignty and the higher harmony which, in spite of appearances, reigns throughout His creation. The materials upon which the Church wrought in those ages were rude and unyielding, and her high ideal was not realized. There has, at least, never been a grander or more exalted aim, or one which so fully recognized the law of all right living, and of all right thinking, which is the tendency to unity. The unity of God and the unity of the race are correlatives ; and the one Church and a united Christendom are the highest expression of this sublime teaching. The advent and successful establishment of Protestantism among the European nations announced the end of the Middle Ages, and the appearance of the spirit of negation which

was to prepare the way for a view of the world altogether opposite to that of Christ and His Church. To trace, step by step, the evolution of modern naturalism from its first beginnings, in the fifteenth century, would detain me longer than I have the right to lay claim to your attention. The principle of private interpretation made the individual reason the critic of revelation; and from this to the rationalism which refuses to admit any thing above man's comprehension, the descent was easy and inevitable. And here already we have pure naturalism; for the supernatural is the super-rational.

All the attacks which in our day are made upon the Christian religion start from a common point, and tend to a common end, — the denial of the supernatural, and the doing away with whatever, either in history or dogma, reposes upon any other than a natural basis. The popular aversion to the miraculous rests upon the assumption that there are no miracles; which, further analyzed, implies that there never have been any. Deism, pantheism, and materialism are only different methods which the spirit of the age takes to deny all trace of God's action in the world, and so to eliminate God from the universal problem. Scientism employs other means to the same end. It is the horror of the supernatural which leads it to the hopeless attempts to explain the origin of matter, of life, and thought, without God. Here, then, we have a view of the world which is the very opposite of the Christian, and one which is not merely speculative, but which aims at universal dominion. Those who accept it are filled with the zeal of proselytism, and they preach the new faith with as much earnestness as though the message which they bring were one of hope, instead of despair. Their intellectual activity

is without a parallel, and the influence of their thought pervades all modern literature. They write history and poetry; they cultivate philosophy and science; they make revolution and control legislation. They have a morality of their own, which threatens a radical change in all the hitherto received notions of right conduct. The laws which regulate the relation of the sexes and the tenure of property are to be abolished. The family and the State are both to be declared obsolete. These few sketches are enough to call your attention to the general tendency of the new faith. Its distinctive characteristic is naturalism; or, if you prefer, positivism. It assumes that we can know neither God nor the soul, and that it is irrational to allow the imaginary interests of problematical entities to control our lives. To speak of an absolute right or wrong is to talk nonsense. The good is the useful. It is good for man to have a convenient house, comfortable clothing, and wholesome food. To love justice and hate iniquity may also be good, if it tend to make these positive benefits more enjoyable. And since the existence of religion must still be recognized, that form is least evil which is farthest removed from supernatural faith or aims. This is the line of sympathy along which Protestantism and unbelief communicate. The traditional boast of Protestantism is, not that it makes men more humble, more chaste, more self-denying, but that it makes them richer, more comfortable, more worldly-wise. It rejected poverty, chastity, and obedience as elements of the Christian ideal, and so led on to the modern precept which proclaims the wisdom of making the most of life.

The antagonism between these two world-views, which I may designate as naturalism and supernaturalism, is absolute, and the intellectual conflict that thence arises

is the most intense and far-reaching which has ever engaged the thoughts of man. The powers of darkness, and the princes of this world, and the pride of intellect, and the passions of the human heart, have all made alliance for a supreme assault upon God and His Christ. Protestantism is but a way-station on the road from supernaturalism to naturalism. It is untenable as a fortress of war, and the strong and earnest souls in the sects must fall back or go forward.

As on the final day the countless multitudes of human beings who have lived on earth shall be divided into two camps, so now there are to be but two armies, and the banner of Christ must be held in the hands of that heavenly queen, who, receiving it all stained with blood as she knelt at the foot of the cross on Calvary, bore it through the death-struggle with imperial Rome; carried it aloft, as a beacon of life and hope, through the darkness and barbarism of long centuries; and who now, after two thousand years, still bears it on, calling upon all who believe in God, and the soul, and the better life that is to be, to rally beneath the battle-standard of God's Son. Never has there been an age in which the soldier of Christ needed a stouter heart, or a mind more thoroughly disciplined. I am well aware that the real men of science do not even profess to have discovered a single argument against God's or the soul's existence; but they do not rely upon arguments. They trust to those habits of thought and sentiment which are developed and strengthened by the science and literature of the day, and which lead men to ignore rather than to deny God. We are busy discussing the question of education, in a way which would imply that we imagine that man is wholly or chiefly educated in some school or college, when in point of fact the whole world is his

university. The family educates, society educates, literature educates, science educates, commerce educates; and we shall have labored to small purpose, in the best possible school-room, if those who leave it are to plunge into an atmosphere in which the very breath of life is tainted. Man is God's appointed educator, and He works through class-book and drill, through poetry and eloquence, through art and science, through all the countless agencies which He makes a part of Himself, to shape the world to His will; and as the light of heaven throws its golden mantle of life and beauty over all things, great and small, so should religious faith illumine all the ways of men, that they may be seen to lead upward to peace and God. This, as I take it, was the thought of St. Ignatius, when he gathered about him that immortal band, who, setting forth from Paris, the world's great culture-city, were to walk in all the ways of thought and action, until it should be shown that when they do not lose themselves in the abyss, they lead to Rome, the city of the soul.

Now, as in his day, expedients are of little avail; men, rather than measures, are needed; for only a great soul can teach great thoughts and give the courage that makes them live.

“ Ah God, for a man with heart, head, hand,  
Like some of the simple great ones gone.”

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#### THE MUSIC.

The music for the Mass and the Te Deum was rendered by a large and complete choir, under the direction of Professor M. A. Gilsinn, in taste and with correctness, the solo artists especially distinguishing themselves.



The singers were: Ladies—Miss Lou Brown, Miss Tillie Cornet, Mrs. Lizzie Fassett-Bouvier, Miss Lulu Fassett, Mrs. E. Garesché, Miss Lillie Gavin, Miss Mary Gavin, Mrs. M. A. Gilsinn, Mrs. Wm. McDonald, Miss Ida F. Sumpf. Gentlemen—Mr. Alfred C. Bagshawe, Mr. Robert Buechel, Mr. David F. Colville, Mr. E. D. Con-cannon, Dr. P. H. Cronin, Messrs. Edward Dierkes, Louis J. Dubuque, Andrew J. Kelly, Joseph F. Nuelle, Joseph Saler, Anthony A. Schnuck, Thaddeus Smith.

At the end of Mass, Bishop Ryan gave the papal benediction, followed by benediction of the Blessed Sacrament. Father Schapman read the rescript to the congregation.

### [ III. ]

#### THE ALUMNI DINNER.

AT two o'clock, P. M., the alumni and a number of invited guests assembled at the university. It was pleasing to see gray-haired citizens from distant lands meeting again, after many long and eventful years, amid the scenes of their schoolboy days. Some were lawyers, some were physicians, some were priests; but far the greater number had engaged in mercantile pursuits. The venerable missionary, who had inspired respect and confidence all over the country, was tapped on the shoulder and greeted by some former school-mate, and called by his college nickname, in a manner so good and hearty as to make a great impression on the spectators younger in years. Here were congregated a number of veterans, bearing on their brows the marks of life's long struggles, and there were gathered men who had grown rich and renowned and honored,—all meeting to testify their love for their *alma mater*, on the fiftieth anniversary of her existence. The classes of the different years grouped together and talked of the olden days, of the tricks and pranks they played, and of the victories won or lost in class. The only person present at the golden jubilee who was an inmate of the university fifty years ago, or in 1829, was Rev. John Verdin, a native of St. Louis, first enrolled as a scholar at the age of eight years, on November 10, 1829.

At half-past two o'clock dinner was announced, and  
(200)

the assembled guests entered the large study-hall, fitted up for the occasion as a banquet-room. The walls and ceilings had been repainted, and festoons and evergreens and baskets of flowers were on all sides. On the walls were hung the portraits of the different presidents: Rev. P. J. Verhægen, Rev. J. A. Elet, Rev. J. Van de Velde, Rev. George Carrell, Rev. J. B. Druyts, Rev. J. S. Verdin, Rev. F. Coosemans, Rev. Th. O'Neil, Rev. F. H. Stuntebeck, Rev. J. Zealand, Rev. L. Bushart, Rev. J. E. Keller.

On the right of Bishop Ryan was Bishop Spalding, of Peoria; and on his left was Father Damen, the celebrated missionary.

The dinner was prepared under charge of Mr. Pezolt, and it was gotten up in excellent style. A large corps of waiters, as marshalled by their skilful steward, left the wants of no guest unsupplied. Toasts and sentiments, abounding in wit, humor, and striking thoughts, were pronounced; but no report that would do justice to them can be here produced.

On account of the various colleges in the province holding their commencement exercises about this time, many Jesuit fathers who would have been present were compelled to remain away. But many communications, expressive of good will, were received from them, and from numerous friends in all parts of the United States, who were prevented by the engagements of duty from being present.

Besides the reverend gentlemen already named as present at Mass, the following names of laymen were learned by the reporter as among the guests at dinner:—

Capt. Jos. E. Gorman, Col. Geo. Knapp, John F. McDermott, Geo. H. Loker, Jr.; Jas. A. Walsh, F. J. Don-

ovan, F. L. Stuever, M.D.; Holdridge Collins, Esq.; Jos. W. Wise, E. T. Farish, Jas. A. Kennedy, Julius Walsh, Judge Bakewell, Thos. Reyburn, Ralph Humes, Wm. T. Humes, Jno. Bergin, P. H. Cronin, M.D.; E. D. Concannon, A. J. Kelly, Waldemar Malmene, A. Schnuck, L. J. Dubuque, Jos. Nuelle, M. A. Gilsinn, Jno. H. Reel, Chas. Green, A. F. McAllister, Geo. P. Miron, L. A. Lebeau, M.D.; L. R. Bergeron, J. W. Garneau, E. Slevin, W. J. Blakely, W. J. Onahan, T. L. Papin, M.D.; P. L. Foy, E. F. Smith, M.D.; Chas. F. Loker, J. S. B. Alleyne, M.D.; Jno. E. Coppinger, P. S. O'Reilly, M.D.; L. C. Boisliniere, M.D.; John Finn, Hy. A. Clover, Robt. Corcoran, Edw. Martin, A. J. Kennedy, Ferd. L. Garesché, Jos. Solari, John Byrne, Jr.; Jno Broderick, C. W. Knapp, P. Fox, H. L. Patterson, O. W. Collet, T. C. Reynolds, E. H. Gregory, M.D.; Jas. McGrath, H. B. Kelly, Sol. Link, M. F. Burke, Fr. J. Lutz, M.D.; L. J. Hornsby, L. L. McCabe, M.D.; Edm. R. Lynch, M. Mullen, Dr. Lankford, M. F. Lonergan, Hy. J. Spaunhorst, J. K. Bauduy, M.D.; A. Jaminet, M.D.; Wm. Brennan, M.D.; Judge E. A. Lewis, Gen. A. J. Smith, Geo. H. Backer, Jas. A. Hardy, Jno. B. O'Meara, Nathan A. Cole, Jos. W. Rickert, Gen. D. M. Frost, Col. Jno. Knapp, John Denver, P. W. Provenchere, J. F. Conroy, A. C. Bagshawe, Jos. Garneau, Sr.; Jos. Saler, Ed. Dierkes, E. Preuss, Ph.D.; Jas. Verdin, Theod. J. Emerson, Wm. Druhe, Jno. F. Darby, U. Rasin, F. L. Haydel, M.D.; E. Doumeing, M.D.; J. Mauntel, Maj. P. M. Doherty, H. Flanigan, A. J. P. Garesché, D. G. Jones, F. X. McCabe, P. Poland, Col. Leigh O. Knapp, Amedée V. Reyburn, Gerald L. Griffin, Jno. J. McNamara, Jas. E. Hereford, Andrew Duggan, Ashley C. Clover.



## [ IV. ]

### EVENING EXERCISES.

THE literary exercises commemorative of the fiftieth anniversary of the university drew a large attendance, in the evening, of the higher classes of St. Louis society. The celebration took place in the large hall of the university, next to the corner of Ninth Street and Washington Avenue. The audience was seated to the right and left of the large aisle. The benches immediately in front of the stage were occupied by the instructors of the institution, — a thoughtful, dignified class of men, whose teachings have long strengthened the educational interest of the city. To their right and left sat the students, many of whom are, doubtless, like their predecessors, destined to occupy prominent positions in the respect of the people and in the administration of public affairs of the country.

Rev. Father Keller, president of the university, and the various speakers, occupied seats on the stage.

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#### PROGRAMME.

Music (overture), "Martha;" Flotow.

Poem, "The Golden Years;" by John C. Burke.

Address, "Classic Culture;" by J. K. Bauduy, M.D.

Music, "Jubilee March;" by C. J. Richter.

Commemorative Lines, "*Ad Majorem Dei Gloriam*;" by Walter J. Blakely, on the part of St. Mark's Academy.



Students' Song, "Our Golden Jubilee;" by J. W. Hingston, Wm. B. Smith, L. J. Dubuque.

Address, "Christian Education;" by Hon. R. A. Bakewell.

Address, "The Influence of Christianity upon Legislation;" by Hon. Thos. C. Reynolds.

Music, "Waltz;" Zikoff.

Brief of his Holiness Leo XIII.

Music (finale).

The programme opened with an overture from Flotow, by the members of the Philharmonic Society, which is made up of the students and the professors of the university. Then followed the recital of "The Golden Year," an original poem by John C. Burke, a lad of fifteen, and a student of the university. The composition was recited with ease and grace, showing that the youth has paid much attention to the culture of his vocal powers.

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#### DR. BAUDUY'S ADDRESS.

LADIES AND GENTLEMEN: —

"'Tis education forms the common mind;

Just as the twig is bent the tree's inclined."

The task has been allotted to me of making a few remarks upon the advantages of collegiate culture. The proposition to thinking minds is self-evident; and the results accruing therefrom, when viewed with the eye of experience, admit of but one conclusion.

"To any of the young gentlemen before me who may be sceptical as to the utility and especial advantages of the years of persevering study which they have just accomplished, I would bid them take a retrospec-

tive glance at the career of those who were their predecessors upon the benches of this venerable institution now celebrating its golden jubilee. They would find many, though now silent in the deep sleep of death, many others who are yet struggling in life's daily warfare, who have reached preëminence in their respective professions or avocations, just in proportion as they availed themselves of the advantages and privileges incident to a collegiate training.

Here was the nursery of their intellects; here were the halls of learning and instruction which, from month to month, witnessed the development, culture, and marvellous improvement of minds, Liliputian in their earlier potentiality. Here first were planted the seeds of intellectual progress which grew with gigantic strides under the daily, persevering training and patient efforts of the good professors of this college. This is no exaggeration; for the human intellect, through mental gymnastics, is as susceptible of development as are the muscles of the athlete.

Idiocy itself, as is well known, may be deprived of many of its horrors and revolting features by well-timed and judiciously directed efforts seeking to fan into a more lively flame the slumbering sparks of intellectuality, which may not be entirely extinct, notwithstanding the defective congenital mental organization.

“ In nature there is nothing great but man ;  
In man there is nothing great but mind .”

If, therefore, young gentlemen, discouraged and fatigued at times with the perplexing problems of mathematics; the intricacies of syntax and prosody; the mazes of classical labyrinths through which you have been led whilst essaying to master and satisfactorily

interpret Horace, Virgil, and Demosthenes ; if, befogged with ethics, logic, and metaphysics during hours of philosophical flights, remember that, whatever future utility may be realized from a complete and confident mastery of such studies, yet, nevertheless, whilst thus engaged, you have been feeding your minds and furnishing an intellectual pabulum, the digestion of which will enhance the unfolding of your cerebral powers. The very nutrition of your brains is thus augmented by your studies, because, *pari passu*, with the increased functional activity of your intellectual organ<sup>1</sup> will its physiological activity, its powers, its potentiality, and its vigor become enlarged. The natural laws which govern such results are well established. Here your long years of patient industry in collegiate studies will have the reward of ushering you into the race of life with brains, whose increased capacities admirably prepare you for the contentions, vicissitudes, and competitions which all must encounter in overcoming difficulties, reaching distinction, and mastering obstacles apparently insuperable. The sluggard falls behind, overcome by the first impediment in the way of success ; but the man of trained intellect attains eminence through the inherent success resulting from the tenacity of purpose which intellectual cultivation affords.

Your studies, therefore, have been, for the many years of your collegiate life, the bread and butter of your brains.

There is extant, of late years, more or less prejudice

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<sup>1</sup> The "intellectual organ" in the sense that the bodily organs serve the intellect by furnishing the objects of thought. — W. H. H.

in many minds against a classical course of study; many reason, forsooth, that there is too much time lost in studies of no future practical utility. Latin and Greek, being dead languages, offer no scope in furnishing success for mastering the difficulties in the way of money-making, which unfortunately constitutes the *ultimatum* or sole object of the battle of life during this age of boasted progress, civilization, and intellectual development. The advocates of a more practical system of education, however, seem oblivious of the real results obtained from a more extensive and elaborate intellectual training. To the professional man, all concede the advantages, if not necessity, of such culture which a thorough familiarity with the classics affords. It must not be forgotten, however, that the merchant, the politician, nay, even the tradesman, and others following the humbler avocations, have brains which, in proportion to their development, will furnish brilliant results. Just as muscular development and perfection are attained by judicious exercise, so by previous collegiate study will the wits be sharpened for the daily demands sprung upon them. Thus is furnished the whetstone upon which they are rendered more and more acute. It is fair, therefore, to contend that more will be successfully accomplished, even in the non-professional spheres of life, by those who have been fortunate enough to have enjoyed the previous advantages and privileges of an intellectual training furnished by a collegiate course of instruction. Such possess a vantage-ground which will necessarily give them a superiority over competitors less fortunate in their previous schooling. The conclusion, then, to be reached is, that

as we utilize brain-power for future success in life, proportionate results will follow.

“Education not only instructs the mind, but makes it apprehensive, nimble, and even fiery.”

In this connection, it will be well to remember that physical culture should keep pace with mental development. There is no truer maxim than the old established “*Mens sana in corpore sano.*”

A strict correlation exists between these two conditions; the mind, cultured to its utmost limit, will snap like the tree in the storm's angry blast, unless a corresponding healthful influence pervade the body, which incloses the wonderful mechanism of that machinery by which thought and ideas are elaborated. To overstock the mind, or to culture the phenomena of intellectuality at the expense of the physical frame, must necessarily entail disastrous consequences during the very first vicissitudes, which sooner or later will be encountered while struggling with daily actions and current events.

The last, but not least, important factor of educational development must, in conclusion, now briefly engage our attention. I allude to what might familiarly be termed *will-culture*. The volitional powers constitute a faculty of the mind, the development of which is most intimately, nay inseparably, associated with intellectual training. Careers for better or for worse are shaped accordingly, and all the future events of life thus moulded.

The strain of successful or unfortunate existences will be measured by the capacity to resist or overcome every billow encountered during life's rough voyage. All are not born equally fortunate. Some have to resist the worst of all tyrannies, that of a faulty physical organiza-



tion, which sooner or later entails moral ruin and destruction. Upon some individuals are accumulated the miseries, shortcomings, and weaknesses of an ancestry tinctured with every conceivable disaster which physical and moral causes combined can conspire to produce. Such a combat is not an equal one. Such persons, from their early existence, are launched upon a surging sea of angry contention, are surrounded on all sides by the innumerable wrecks of victims in their own household, who were stranded through the inherent weakness of uncultivated and undeveloped wills. The culture of the will, therefore, can alone save them from a similar fate. This will-power, contained as it is in "the dome of thought—the palace of the soul," must needs be developed during the elaborations attendant upon intellectual training. The potentiality of the will is susceptible of marvellous development. Let the incredulous exercise their will as they do their muscles, and every battle gained will serve to convince them of the truth of this assertion. Every effort in this direction will be succeeded by results almost palpable in their effects. Men attain thus the object of their life's ambition. Control is the greatest gift man possesses.

"Genius itself will often pale into insignificance when reviewing what it has accomplished, compared with the calm survey of life's battle-field by the hero of innumerable conflicts, whose victories were obtained by the superiority of will-influence. Of all endowments, control is the most precious, and its nurture is our most bounden duty. For a happy and useful life, perhaps control is more needful than quality, volume, variety, or even tension of brain. But that which they who

govern education can do is to give to genius and to character a free way for expansion and action.

The pure and brilliant conceptions eliminated from the intellectual domain by the energy of the will attain their culmination in the heroic inspirations of Homer and Virgil, the admirable calculations of Newton, the splendid speculations of Descartes and of Leibnitz, the funeral orations of Bossuet, the immortal tragedies of Shakespeare and Racine, the science of an Alexander von Humboldt, and the genius of Cæsar and Napoleon. Finally, control is partly innate, but greatly the creature of education. It is, I believe, the earliest work of education, the safest work, and the most abiding. For an illustration of my premises, and to exemplify the advantages of disciplined will and intellect, I would recall to your minds a name of magic influence, that of Father De Smet, one of the illustrious founders of this venerable college, who came to this country unheralded and unknown. Could a grander triumph be instanced than this noble university, in addition to the innumerable churches, societies, and institutions which this truly great man was instrumental in scattering from here to the base of the Rocky Mountains? It was he who, through the irresistible power of his great mind and soul, effected conquests which were not attainable by the armies of the United States.

Tribes and nations of savages, successfully rebellious for a century against the civil and military power of this great government, became in his hands plastic as clay, docile and tractable as lambs. Why question history for names that have filled the world with the voice of their achievements, whose echoes will repeat themselves

throughout time, and whose success was mainly the result of culture? Why do this, when each of you who is familiar with the history of the present and the past could furnish these instances yourselves; when we can bring to your mind to-night an individual who, though no longer among us, is recognized in all these monuments of learning, piety, material progress, and every thing that can elevate and ennoble human character? The impress of his intellect and noble heart will live for all time in the traditions of the poor savages whom he befriended with a fatherly love, and in the memories of more cultured minds wherever civilization is known.

Let us, therefore, in honor of education and æsthetic culture, erect, as has already been done in foreign climes, a monument of bronze or granite, and inscribe upon it the great name of De Smet, which, though amidst the wreck of matter, the fall of empires, and the crush of worlds, will crumble away, as eventually it must, yet his name will still be green in the memories and affections of all good souls."

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COMMEMORATIVE LINES BY WALTER J. BLAKELY, ON THE  
PART OF ST. MARK'S ACADEMY.

*"Ad Majorem Dei Gloriam."*

What time the Spaniard, on his bed of pain,  
With soldier's mind impatient, sought to find  
A solace, for the moment, in the tales  
Of men who, for the glory of their God,  
Strove with audacious piety to mould  
Their lives in semblance of His Son's—a power  
Went forth into the world, to set its seal,  
With deep distinctness and unfaltering hand,  
Where'er the will of God should claim its work.

Some men are born, ordained from earliest days,  
In our own eyes, *His* servants. On their brows  
We see His mark of sanctity impressed  
So broad and deep, that foreordained they walk,  
From childhood until death, His holy will  
Performing still, by right, from day to day.  
And some there are that, in our human eyes —  
Formed but to see the petty things that fill  
The little measure of our wants and joys —  
Burn incense on Fame's shining altar-stone,  
To catch th' applauding world's vain smile—when in  
The plans of the Almighty they are set  
Within the foremost rank of all His hosts,  
To draw the sword when He shall give command,  
And smite the powers of darkness.

Such a one  
Was he of Tarsus — living to appall,  
With threats of death and persecutions dire  
Those who had walked with Christ, until the will  
Of the Almighty launched the fiery bolt  
That near Damascus' gates struck to the earth,  
Prostrate, the cruel and relentless Saul,  
That he, regenerate, renewed, inspired,  
Might rise again, to stand before the world,  
Apostle of the nations.

So find we in the armed hand which struck,  
In war, the mailed Loyola to the earth  
An instrument of God — that this stern man,  
Whose soldier eyes gazed with exultant joy  
On death and carnage, might turn them with love  
And pity on the helpless ones of Christ;  
Whose ears drank in the trumpet's deafening clang  
As music sweet, might hear, as one with power  
To bind and loose, tales of repentant souls;  
Whose voice, from cries of battle and fierce oaths  
In heat of conflict, might be changed to call  
Rebellious Christians to their Father's home,  
And preach the Word divine in every land.

As floats the thistle-down upon the breeze,  
Far from the parent stem, its vapory form  
Alighting in new fields and on the banks  
Of distant streams, where shortly we may see  
Similitude of that from whence it came,  
Arising but to spread itself again —  
So, since the days Loyola lived and taught,  
There has not blown a wind that did not fill  
Some whitened sail, bearing to distant lands  
His earnest sons, to plant the seeds of Faith.  
There has not been a tree grown from that seed  
That, nourished by the blood and sweat of those  
Who watched its growth, has not sent out new shoots  
To thrive and blossom and bring forth the fruit  
Of Faith.

Beside the mighty stream that drains  
A continent, and rushing to the sea,  
Greets, with the waters drawn from Northern springs,  
The waves that first were cloven by the prows  
Of the Genoan, we are met to-night,  
To con, with retrospective glance, the work  
Of half a century. Most fitting place!  
For where, along its course, have not been seen  
The dark-robed sons of St. Ignatius, bent  
Upon their Master's work? While yet its banks  
Bore the primeval forest, and the sound  
Of rushing waters only filled the air —  
Save where the wolf's fierce howl or panther's scream  
Was answered by the yells of naked men  
As savage as themselves — its bosom bore  
Th' adventurous canoe of Père Marquette.  
While yet the Old World sent its armies forth  
To stain this virgin soil with blood, and 'mid  
Its gloomy forests for dominion strive,  
The sturdy black-gown, fired with Xavier's zeal,  
Alone, but fearless in the cross he bore,  
A kingdom for God's greater glory sought,  
With wealth of spoil in ransomed human souls.  
His blood has mingled with these waters, shed  
By savage hands of those he came to save.



His ashes, scattered by unconscious winds  
From where the stake and burning fagot claimed  
His martyred life, but lured his brethren on;  
Till, far from friends and kindred, but among  
The baptized heathen, eager now to hear  
The tale of man's redemption, they expired,  
Their work accomplished.

Here we miss to-night  
A long familiar form, well marked by years  
And worn by toil, but still unbent and lithe  
As those borne by the dusky warriors  
For whom he lived; whose pagan souls to win,  
He dared all dangers of the wilderness.  
The mountain's terrors and Missouri's floods,  
The perils of the plains dismayed him not;  
The winter's cold and summer's heat he bore,  
Impatient to win all to Christ, and make  
Nature's untutored children bow and bend  
Their free, proud heads obeisant to the cross.  
His days have been accomplished; but his fame,  
Against his humble protest, could he speak,  
Proclaims the *Xavier* of the WEST — DE SMET.

This golden term of years has passed so swift,  
When measured by the mighty works that tell  
Of man's advancement towards the Western sun,  
That we may well essay to draw the veil  
Which hides the future of our land, and look,  
With prophet's gaze, adown broad vistaed time.  
Its past of errors and its wondrous deeds,  
Its crimes and god-like acts — in nothing small,  
But great in virtue as in vice — are naught  
To that vast unborn future, lying now  
Within the womb of time. Ere fifty years  
Again have circled swiftly o'er the earth,  
And closed our tombs, or else have bent our forms  
And crowned with silver hairs our wrinkled brows,  
This youthful giant of the Western world  
Will hold within his hand a power so vast,  
For weal or woe, that hushed the world will stand,

With bated breath, to hear him speak his will.  
Where can be found a greater work than this?  
To mould our country's destiny; to guide  
The hands aright that, in those days to come,  
Shall hold the helm of state; to form the minds,  
In justice and in virtue, of the ones  
Whose actions in the future shall control,  
Through good or evil will, our country's fate?

Where can God's greater glory find a work  
More vast and mighty? Far beyond the seas,  
Within the very land where Christ has walked,  
We see the Arab prophet's devotees  
Proclaim their sensual creed. Within those lands  
Where the apostles taught, or where their words  
Were carried by the servants of the cross,  
In which for centuries the faith had grown  
Through martyr's blood and words of men inspired,  
Behold the Church afflicted by her sons!  
Her servants banished and her temples closed!  
Her children, elder born, refuse to bow  
To that grave mother whose protecting care  
Has made them all they are; till, turning West,  
She greets in this new land her Benjamin —  
Her youngest born.

If here the Church should find  
That peace denied where rule ambitious kings,  
Or where a godless people bow before  
And worship their own thoughts; if in this land  
The oppressed should still find refuge; if the laws  
To govern a free people should come forth  
From hands unsoiled with crime, from honest hearts,  
From minds that still reflect the wise designs  
Of Him who rules, omnipotent, o'er all —  
The rulers of the times to be must know  
Their manly duty now. What greater work,  
O, Sons of St. Ignatius, can be found,  
Or has been known than this! A country saved —  
A race redeemed.

These venerable walls  
To-night have once again within their bounds  
Familiar forms. The gray-haired priest returns,  
To greet once more the place where, in his youth,  
He felt the touch of consecrated hands.  
And bearded men are here, upon whose lives  
The cares and honors of the world have pressed,  
To think upon the days when boyish hopes  
And youthful fancies filled their ardent minds,  
Until the world without these walls seemed made  
But for their conquest. Ah, too happy dreams!  
What rude awakenings come when from the doors  
Of *alma mater* to the world we turn!  
How often fame eludes the grasp! How soon  
Do worldly honors fade when, after years  
Of hot pursuit, the goal seems fairly won!  
How happy he who, 'mid the weary strife  
For wealth and power, perfects, within his life,  
The lesson here in youth received; to know  
The RIGHT — and rest content with duties done,  
With trusts fulfilled.

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JUDGE BAKEWELL'S ADDRESS.

In selecting those who are to speak at the celebration of the fiftieth anniversary of the foundation of this institution of learning, the reverend gentlemen by whom it is conducted have had the kindness to think of me. It would have been quite easy to find many who would be more happy in their manner of accomplishing the agreeable duty, but it would have been difficult, I think, to find one who is more entirely in sympathy with the occasion.

A permanence of fifty years in this world of change, and in this country of change and of progress, is in itself

something respectable. It is a lifetime ; and some of us who were infants-in-arms when this college was opened, in 1829, are now gray-haired men. Yet, what is fifty years to the venerable company of which this college is but one of the innumerable monuments that mark the march of the soldiers of St. Ignatius through the centuries ? It is more than six times fifty years since he who is truly the founder of this college, as he is of all the institutions of his order, having completed the work that it was appointed for him to do, took possession of that glorious throne from which he looks down upon us to-day. But the society that he founded remains as he left it. It is animated by his spirit ; the sons have all the look of the father ; it is unchanged, and it shows no signs of age.

That society has an existence of more than three hundred years. It was born at the Reformation, in the days of Luther and the Council of Trent, of Henry VIII. and Francis I. It is the last, and one of the youngest of the children of the most fruitful and the mightiest of mothers. And what are the centuries to her ? If fifty years is a small fraction of the life of the company, what are three hundred years to the life of the Catholic Church ? From St. Paul to St. Augustine, from St. Augustine to Gregory the Great and the conversion of England ; from Gregory to Charlemagne and King Alfred ; from Alfred to Magna Charta ; from that date to the revival of letters in Europe. It is only by fixing the eye upon these great secular epochs, separated by periods each six times greater than that which separates us from the date when this old college was founded, that we realize how old that society is. And yet she shows no sign of age. She was more than five hundred years old before a corner-stone was laid of

many a great cathedral in which her stoled priests, from hundreds of altars, for a thousand years, reared the chalice in which the blood of her Divine Founder is offered for the healing of the nations. And three hundred years after those altars have been desecrated, and every echo has died of the pealing anthem which, through long-drawn aisle and fretted vault, sounded there the note of praise, she is found in that country in her second spring, and for a Fisher and a Pole she has there a Newman and a Manning. She was there in the time of the Britons, whose civilization and conversion she witnessed. She saw that civilization pass away, and she converted and civilized in their turn the Saxon, who drove out the Briton, and the Dane, who put his heel for a time upon the Saxon's neck. She witnessed the conquest of these races by the Norman; and has seen Briton, Dane, Saxon, and Norman coalesce into a new people; and she is this day preaching, in the end of the nineteenth century, to the tradesmen of Birmingham and London those truths which she taught to the painted savages of the same island in the days of Nero; which she taught the scarcely less savage sea-kings, when the great Roman Empire had perished of its own weight (*vis consilii expers*), and to Norman baron and Saxon peasant, in the days of Cœur de Lion and the crusades.

To those who believe that the founder of this indestructible religion was, what he unmistakably claimed to be, not merely a true teacher, but the truth itself,—that is, God, the coeternal and coequal word and wisdom of the Eternal Father,—it is needless to say how great an occasion for rejoicing is the jubilee of a prosperous institution of learning conducted in our midst for fifty years by priests of one of the most learned,



most devoted, and most famous societies of Christian priests and teachers that the world has ever seen. But, as for those of our fellow-citizens who do not accept in their entirety the teachings of the Catholic Church, I claim that this is for them also an occasion upon which they may look with satisfaction.

In the preservation of society and in the progress of civilization we all profess, and we all have, a common interest. We live in an age of progress, by which it must be meant that we live in an age in which men, having turned their attention earnestly to the affairs of this life, have made, and every day are making, new discoveries, which give men more control over physical nature. So far as moral progress is concerned, I do not know that any one claims that we have discovered, or are likely to discover, any new truths in the moral order. The danger is that we may, in the ardor of developing our material civilization, forget some old truths once generally accepted as quite axiomatic,—truths to which the Christian Church is, in a peculiar manner, the witness, of which she is the guardian, and which it is the special care of every institution of learning conducted by her children, and under her approbation, to inculcate.

A Frenchman said: "If there were no God, it would be necessary to invent Him." This has an impious sound; and strictly taken, it is, of course, absurd. Yet every one can see that it is, after all, but a pointed way of saying that there can be no liberty without order, no order without obedience, and no obedience that is not slavery, unless there be a supreme law-giver, all-powerful and all-wise.

The great writers of Greece and Rome, amongst

whom the traditions of the human race were perhaps not so much diminished as many have supposed, well understood this, and often spoke of it. Cicero, — who, more than any man, occupied himself in making the philosophy of Grecian schools, three centuries older than himself, the property, as it were, of Rome, by communicating the thoughts of their writers to his countrymen, through the medium of their own language, in its most perfect form — Cicero again and again insists that the foundations of the Roman State were deeply laid in religious principles.

The idea that there was no personal God, conscious of His own existence, the rewarder and the punisher, was foreign to the thoughts of these men. It was horrible to them; and they saw well that if it was accepted, the hand of every man would be against his neighbor, would be lost, and would become impossible. "What," — the bonds of society would be dissolved, civilization says Cicero, in his treatise *On the Nature of the Gods* — "what is more patent than this, when we look up to heaven and contemplate the heavenly bodies, that there is some *Numen* of most powerful intelligence by whom they are ruled? If any one doubts it, he may doubt the existence of the sun. For what is clearer? No mere opinion would have remained thus fixed in the human race, and have been confirmed as this has been, by length of time, and in all nations and ages. False and vain opinions yield, as we see, to time, which only confirms judgments founded upon the nature of things. *Opinionum enim commenta delet dies, naturæ judicia confirmat.* So that," he adds, "both in our people and in all nations, the sacredness of religion and of divine worship becomes more firmly fixed with time." "And as to

the usefulness of this belief," he says, "who can deny it, that understands how many things depend on the sanctity of the oath; how salutary are the religious observances that give their binding force to treaties; how many are restrained from crime for fear of divine punishment; and how society itself is rendered sacred, and sanctified by the appeal to the immortal Gods as our judges and witnesses." Thus spoke Cicero, fifty years before the birth of Christ, when the original traditions of the race were dying out, and the truths of natural religion had reached their point of greatest obscurity.

If the assertion and propagation of these great truths was ever needed to save society, surely it is in our day, when a desolating philosophy has spread from the folio to the quarto, from the book to the review, from the review to the newspaper, and is thus finding its way to every one that reads; in an age that is careful that every one should read, but quite careless that few have minds so disciplined as to read aright, or to choose the reading suited to their capacities and their wants. Who that has not a firm belief in the responsibility of man for his actions and his thoughts to a God that created man, and wills that he should live in society, can meet the arguments of the Socialist and disorganizer? How, except on religious principles, is the antagonism to be harmonized of poor and rich, or the relations and conflicting claims of labor and capital to be adjusted? If man is but the creature of an hour, has he not a right to enjoy that hour? And why should the few be permitted to revel in luxury, whilst the mass are doomed to toil and sweat for the bare necessities of existence, and with the constant and reasonable fear before them of being deprived even of the nothing that they have?

What, without a divine sanction for law, is law but the arbitrary will of irresponsible power? How can liberty exist without law? And how, without degradation, is obedience possible to a power that has no right to command?

If, then, civilization is to retain what it has gained, and to extend its conquests; if society is to exist, and not to perish in horrible convulsions, in which every thing that is precious to civilized man must be destroyed, there must be religious men; and if you would have religious men, there must be religious education.

Natural science, to which we are all so devoted, deals only with phenomena. It has no religious tendency whatever; it does not set about inferring religious truths. We have academies and schools in abundance in which purely secular knowledge may be acquired, but in which, owing to a want of accord in fundamental religious principles, it is agreed that there shall be no religious teaching, and no inculcation of moral principles founded on religious dogma. It cannot be a matter of indifference to any man that loves his country that there are also schools amongst us in which, whilst the natural sciences are not neglected, those religious principles that address themselves, not only to the intellect, but to the heart and the affections, are also carefully inculcated. The prosperity of an institution of learning such as this — in which men whose lives are devoted to study, and who have inherited the traditions of a teaching order that has numbered among its members, for three centuries, the most distinguished men in every branch of human science, the greatest orators, those who, above all others, have advanced the study of the ancient classics, great Oriental scholars, natural-

ists, theologians, casuists, poets, political economists, philosophers—is a matter of rejoicing for every man who loves his country, and who takes an interest in the future of the great city in which such an institution has fixed its home, and with which it has grown up.

It is every year sending out into society an increasing number of young men, who leave its walls, grounded not only in those things that are taught in all higher schools, but also imbued with those conservative principles, a moderate infusion of which even the most ardent liberal can hardly consider as otherwise than a benefit in a mixed society such as ours.

The ship will not move without the sails; but the more sail it has the less it will go, if it has no ballast; and of those who do not believe in the Catholic religion, very many, at least, have a sincere belief in the absolute necessity of those conservative principles in government, of those doctrines of respect for authority, of those principles of self-control, of obedience, of fear of God, which have always been the foundation of her teaching, and to which she has been so consistent and so constant a witness. If we are to arm against the dangerous elements that threaten society, “it must be by uniting in affection all those who are united in the great principles of a Godhead that made and sustained the world.” This is the language of the wisest and the most brilliant of modern statesmen, — Edmund Burke. We must cherish and blow up the slightest spark of those principles of obedience to legitimate authority that are becoming so much weakened in our days, and which are so essential to liberty and civilization. With what hearty sympathy, then, must all men of good will unite in wishing continued prosperity to the old St.



Louis University; and that, in the future, as in the past, it may prosper and increase, — an honor to our city, and one of the great sources of our well-being and our wealth.

It would be appropriate, on an occasion of this character, to review the history of the college, to speak of those honored men who founded it, of those who have studied and taught within its walls, or who from its peaceful cloisters have gone forth on great missions as teachers and preachers, — the benefactors of their race. I do not know whether this will be done. I cannot do it. I do not know who can appropriately do it. But this I know: that we have had within these walls, during the thirty years that I have resided in St. Louis, men of such parts, of such learning, of such humility and charity, adorned with so many gracious gifts, that it has always seemed to me a sort of diabolical miracle that, with such men as these, — and they exist everywhere, and are spread over the world (for of all men the Jesuit can say, *Quæ regio in terris nostri non plena laboris?*), — the empire of ignorance, of folly, and of crime retains such imposing proportions.

Who that knew them can forget De Smet or Murphy, — fine gentlemen, as the French say, to the end of their finger-nails, — men of distinguished families, who left country and home to plant the flag of Christian education in what was then considered the outskirts of civilization; or the saintly Father Druyts, or Father Gleizal? When will St. Louis again have a public speaker that could move an audience as could Father Smarius? And of the living, one could not speak the truth, so honorable to them, in their presence without giving pain; and of the wonderful hidden lives of an Arnoudt and a

Spicher, before they can be described, there must be one to speak who can not only admire and measurably appreciate the wonderful union of the highest virtue and learning with profound abnegation and humility, but one who can understand it, and who feels that in speaking of it he does not profane so great a subject by unworthy lips.

Thoughts of these men are inseparable from this happy day of the jubilee of the St. Louis University; but to a large portion of my audience these men were known, and it is sufficient to name them, to awaken recollections amidst which my poor words would seem an impertinence.

Happy the country where such men dwell at peace. Happier still the land that welcomes such men, and intrusts to them, and to those like them, the training of its youth. May America see those happy seats of religion and learning multiplied throughout its borders. And of the St. Louis University may it be said, that her fiftieth year was but the beginning of her life. May she flourish with our dear city of St. Louis, and with our beloved country, and with the institutions of our country; and may all three be perpetual, as far as this is possible for the institutions of men.

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GOV. REYNOLDS' ADDRESS.

For half a century this eminent institution of learning has been successfully engaged in shedding the combined lights of Christianity and science on this Mississippi Valley, and even on regions beyond it. Honored by its invitation to take part in this celebration of its

jubilee, I have failed to find any subject worthier of consideration on this occasion — or, at least, any subject to which I, as a lawyer, may hope to do more justice, however imperfect — than that of

*The Influence of Christianity on Legislation.*

No diligent student of the history of jurisprudence can have failed to notice that, in the progress of law, in all heathen nations, however great their advancement in letters, the sciences, and the arts, legislation takes but feeble steps forward, or none at all, in many departments which receive the closest attention from every Christian government. Nor is this true only of nations afflicted by the superstitions of a gross and sensuous idolatry; the assertion applies, with more or less justice, to the followers of the merely intellectual systems of Confucius or Sakya Mouni, as well as to the polished worshippers of Jupiter, or of Isis and Osiris, the millions who submit to the rule of the Brahmins, the fanatical followers of Mahomet, and the remarkable race which, confounding the material with the spiritual, worshipped fire as the emblem of divine purity.

Possibly the most conspicuous of the departments alluded to is that which relates to the poor, and those ill in body or mind. In every country ruled by Christians, we find that the government itself considers one of its most important duties to be the care of the poor, the sick, and the insane; and, in more recent times, the blind, the deaf and dumb, and even, in some lands, the drunkard, have become the wards of the State. In ancient Greece and Rome, and in the wide domain of the Roman empire, before the tenets of Christianity began silently to influence even its pagan legislation, we look

in vain for any trace of interest taken by the government, as such, in the welfare of any of those unfortunates. Shrewd speculators in the slave-trade, or great landed proprietors, may here and there have seen profit in caring for the health of their dependents as fully as for that of their cattle and their dogs. The numerous sodalities of heathendom may possibly have mingled with their religious or social obligations occasional charities to their own members. Around a popular temple of Æsculapius, the sick in body or mind would take up their abodes, and enrich its priests by their gifts. But nowhere do we find any distinct trace of any thing at all resembling either a private or a public hospital; and the hereditary physicians themselves, who prescribed in the temple, had really no more claim upon private gratitude than we can now admit to the well-fed waiter on the ill-fed patrons of an hotel at a fashionable watering-place. In general, the heathen governments seem to have left the poor and the sick to their fate, trusting for the improvement of the race to the Darwinian doctrine of the "survival of the strongest."

The Mahometans, the Buddhists, and the Parsees, it is true, may claim credit for numerous public benevolent institutions, founded and maintained by sovereigns or private individuals. But, nevertheless, none of them have made that great advance by which the government itself recognizes its duty, as a government, to initiate, organize, maintain, and regulate that comprehensive charity which is peculiarly designated as "Christian." I am not aware that it has ever been claimed for any Jewish government that it concerned itself, as a government, about the maintenance of public

charities. But the munificent benevolence of the Israelites of our own times is a sufficient guarantee that, to the extent to which they influence legislation, they follow those principles of charity which are common to both religions, and the earliest germs of which are found in the legislation of Moses himself.

A very little less conspicuous influence of Christianity on a department of legislation is that which has affected the domestic relations. I say less conspicuous, solely because ancient history offers so many illustrious examples of pure and happy families, that we are led to pay less attention than we should to the weakness of the foundation on which that happiness was erected, in legislation itself. I know not what is the prevalent opinion of scholars in regard to the precise nature of that solemn religious ceremony of marriage among the ancient Roman patricians, which they called *confarreatio*. But my own reading has led me to the conclusion (which I state with great diffidence before the erudite scholars now around me) that it made the marriage indissoluble; and the boast of the old Romans, that for several centuries after the founding of their city no divorce ever took place, is on a par with a like boast of the South Carolinians, whose laws never permitted any divorce from the bond of matrimony at all. With this patrician exception (if it be one), marriage was among all the nations, prior to the coming of our Saviour, practically dissoluble at the will of the parties to it, and usually at the caprice of the husband; and it still is so in the legislation of all non-Christian governments. Among the most instructive pages in the history of jurisprudence are those which record the long and fierce combats of Christianity for the sanctity of



marriage. Time does not permit, and a proper regard for the comfort of my audience forbids my giving even a sketch of that great moral and religious war.

The domestic history of the Cæsars, and the pages in which even a philosopher, Apuleius, calmly describes the detestable license of his time, may teach us the incalculable value to us, and indeed to the entire human race, of the victory which Christianity won. In the legislation of all civilized nations of the present day, the permanency of marriage is recognized, protected, and enforced. Indeed, it might almost be said that the relation is treated as, in principle, indissoluble; for even in those codes in which divorce from the bond of matrimony is permitted, it is so always by virtue of some exception to the general rule, and in by far the larger portion of Christendom such divorce is not permitted at all. The women who, in our own day, are misled by a false philosophy into claiming political rights, although nature has denied them the physical capacity to perform the corresponding duties, should remember that it is to Christianity, and not the philosophy of the heathen world, that they are indebted for the enviable position their sex now holds.

In many other departments of the law, the spirit of Christianity has brought about great and beneficent changes. To name but a few: it has improved the relations of debtor and creditor, of master and serf, or slave; the criminal code, the laws of war, and the conduct of the government towards the vanquished in civil war. But the limit assigned to this address does not permit me to go into any details; they will readily occur to the careful student of ancient history, in comparing it with the records of modern times. I shall therefore

close by calling attention to an influence, even yet not fully developed and ascertained, but which may be Christianity's "crowning mercy" to human legislators.

Many years ago, an eminent European publicist pointed out the striking difference between the fate of free government in the heathen nations and the course it has run in the Christian. Republics, or other forms of free government in ancient times, arose, flourished, and ultimately were subverted by the merest despotism. The fate of the republics of Greece and Italy is familiar to us. Those learned in the antiquities of India and China say that in the early annals and legends of even those countries there are traces of the existence of free institutions, and semi-republican forms of government, among the ancestors of the millions of pagans now subject to the foreign rule of the Briton or the Mantchou Tartar. But, in every instance, the repose pagan liberty sought in the arms of absolutism has been the sleep of death. There was no resurrection for her. But, where Christianity has guided the consciences of the rulers and the ruled alike, not only have the severities seemingly inseparable from despotism been vastly diminished, in comparison with the rigor of pagan tyranny, but in every case well-regulated liberty has regained, or is on the road to regain, the supremacy over irresponsible absolutism. The history of Christian nations presents a Richard III. of England, a Peter the Cruel of Castile, and an insane Paul of Russia; but it has no Nero or Domitian, Phalaris or Herod. And this influence of Christianity has been all the more striking because, unlike the other influences I have alluded to, it came from no direct command. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," was all that

we were told; but the spirit of Christianity, controlling both the Cæsar and those who were under him, slowly, but surely, working its way into the minds and hearts of all, has in the course of eighteen centuries produced a political Christendom in which true liberty finds its firmest support in the doctrines of Him who commanded each and all of us, from the hereditary monarch on an undisputed throne down to the slave who toils at an unwelcome task, to "love his neighbor as himself."

Go forward, therefore, gallant soldiers of the Company of Jesus, reverend and learned faculty of the St. Louis University, in your labors, combining the light of Christianity with that of education. The success which has crowned your efforts in the past is a guarantee of still more brilliant successes in the future; and as you make science the handmaid of religion, rejoice that both are the safest guides to that well-ordered freedom of which our country is so justly proud.

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There was a slight intermission devoted to music, at the close of which Father Schapman appeared upon the stage, bearing the framed original of the brief of his Holiness Pope Leo XIII. Before proceeding to read the brief, Father Keller thanked the audience for their liberal attendance and the interest taken in the affairs of the university. He also returned thanks to the newspapers for spreading the news of the approaching celebration and gathering together the sons of *alma mater*. Then taking the brief in hand, and remarking that it was signed and sealed by the hand of our Holy Father, Pope Leo XIII., he proceeded to read first the Latin, and then the translation of the Brief, which we gave on page 171.

The following congratulatory letter from the Young Men's Sodality, attached to the college church, deserves to be inserted:—

*From the Young Men's Sodality of St. Xavier's Church:*

ST. LOUIS, Mo., June 24, 1879.

REVEREND AND DEAR FATHER:—The members of the Young Men's Sodality beg leave to tender their congratulations to the St. Louis University on this her Golden Jubilee. Few of those who first helped to found our sodality are left to us; many are in a better land, and others are scattered over the wide world; but we who succeed them,—we who have had handed down to us all the many benefits and kindnesses of her maternal care,—beg leave to present our congratulations, with the hope that her coming years may be as glorious and useful as those now past. And when another fifty years shall have passed over her then venerable head, though we may be no more, and others may stand in our stead to again congratulate our kind mother, may they bear in their hearts the same warm love and respect as those who have now the honor of being your loving children.

EUGENE C. SLEVIN,  
AMEDEE V. REYBURN,  
JOHN F. BURKE,  
JOHN B. DENVIR,  
Committee.

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The following editorial from the *St. Louis Republican*, of June 24th, the day of the celebration, while written from a purely secular standpoint, will serve to

show all the more plainly the esteem in which non-Catholics of St. Louis and vicinity, of whose opinions and sentiments it is here a fair exponent, hold the institution which has grown up with this leading city of the Mississippi Valley. The *Republican* is the oldest newspaper in St. Louis; nay, it is, perhaps, the oldest existing newspaper in the West, it having been started in the year 1808:—

#### A WORTHY INSTITUTION.

The St. Louis University, which celebrates to-day with becoming pomp and ceremony the golden anniversary of its foundation, will receive from this community, and every part of the whole valley of the Mississippi, in which its educational influence has been felt for half a century, such hearty and unanimous congratulations as are rarely accorded sectarian institutions. Founded fifty years ago, by a religious society whose members make no prouder boast than that they are first of all, and before all things else, soldiers of the cross, it has of necessity been sectarian in the manner and method of its teachings. The Jesuits enlist for life in the army of the Church, and their special devotion to the cause of education is but because they can more efficiently battle for religion in that field than in any other. That the Church and the school shall go hand in hand is, therefore, a primary and necessary principle of the platform on which they have founded and reared the thousands of institutions which have been born and fostered into prosperity and power, in all quarters of the globe, under the watchful care of the Society of Jesus. They cannot be other than sectarian, since the first and highest duty to which they are



pledged is the inculcation of those religious tenets the belief and observance of which they hold necessary to the spiritual welfare of man. In despite of sectarianism, however, no limitations of sects will hedge about the rejoicings at the jubilee of the St. Louis University. Grateful recollection of work well and worthily done will stir the bosoms of thousands of our people who are not of the same creed as the fathers who have conducted that institution, but who know full well that any history of St. Louis failing to give due measure of account to this home of education would be incomplete.

Its half-century of existence is the span of most that is interesting and all that has been great in the whole past of St. Louis. Starting a humble school for Indians, near what was little more than a frontier trading-post, it has grown step by step with its home; and as truly as that is to-day designated a great metropolis, the school, that has kept even pace in the marvellous march of progress, deserves to be called a great university. There is no misnomer in that, no misuse of a sounding name; for within the naturally restricted sphere of its work it has abundantly earned the title, since it has gathered at different times, under its sheltering wings, colleges of divinity, of classics, of law, of medicine, of commercial and scientific training. These are muniments of its title, while it has further deserved the name in the fact that it has been the parent of many colleges at different points in the West and South. Tolerant, while sectarian, there are none of the educational establishments founded here in later years that have left a deeper impress on our people, who, for more than a quarter of a century, had no other place at home to go to for education in the higher branches of learning; so that its influence has

gone far outside sectarian bounds, and its alumni-roll is filled with the names of men who are of different creeds from the faculty who taught them. No more beautiful lesson of true religious liberality, of genuine toleration, untainted by the odious presence of bigotry, could be asked than this gathering of alumni, of different sects, to do honor to an *alma mater* which has been always completely sectarian, yet completely and impartially Catholic, in the true, full sense of the word. Their pleasantest task will be to recall the lessons of divine sympathy that shatter the walls of sects and dissipate the divisions which their college experience put to practical test; and remembering the ceaseless watchfulness, the loving attention, that took no color from religious prejudice, no change or differing form of kindness from variance of religious views, they will give thankful token that the lessons stood the test.

The St. Louis University has made a lasting mark on the intellectual and religious life of this city, and so long as St. Louis remains in history, this mother of learning will take important part in the pages that tell its tale. To-day the *Republican* only gives voice to the hearty and general congratulation the whole city gratefully extends to the old college. While the halls of the university throng with the alumni, who have been recalled from all parts of the country to testify their esteem and love for the foster-mother of their youth, the record they have made speaks more eloquently than words, for they have won enough distinction in the busy whirl of the world to satisfy their *alma mater* that her children are worthy of pride, in mind and in morals. From Protestant as well as from Catholic pulpits, from the courts of law and the bedside of the sick, from the marts of trade

and the halls of legislation, these children of the past fifty years will come together, to signify that the mother who fitted them for the work of life is no more proud of them than they of her. The vigorous and prosperous old age presages the sure fulfilment of the hearty good wishes for the future, which the whole city joins the alumni in extending to the university. Its career is but begun, and the future will round its cycle of a hundred years with no less meritorious accomplishments in the last than have rendered the first half of its century deservedly illustrious."

[ V. ]

COMMENCEMENT EXERCISES ON JUNE 25,  
1879.

PROGRAMME.

PART I.

Entree; by band.

Prologue (written by William H. Lepere); by J. Reginald Frost.

Music (Selections from Pinafore); Sullivan.

Oration, "Science and Religion;" by Thos. A. Roberson.

Oration, "Absolutism;" by Edward H. Jones.

Music (Cornet Solo); by James W. Hingston.

Oration, "Daniel Webster;" by Francis A. Hobein.

Song, "The Wanderer's Joys;" by select choir.

PART II.

Oration, "Secret Societies" (Valedictory); by James W. Hingston.

Music (Railroad Galopade); by C. J. Richter.

*Conferring of Degrees.*

Address to the Graduates; by Elisha H. Gregory, M.D.

Music, "En Avant Polka;" by Lumbye.

*Award of Premiums.*

Song, "Good Night;" by select choir.

Finale; by band.

The commencement exercises of the St. Louis University, for 1879, took place last evening, and the great throng of our best classes of citizens, who occupied all the available space in the commodious exhibition-hall, gave one more striking proof of the good-will which our people, regardless of creed or nationality, entertain for that admirable institution. The hall was handsomely decorated and brilliantly lighted, and its forward part was occupied by the faculty and pupils of the university, while the graduating class and several of the clergy occupied seats on the stage.

At precisely eight o'clock, the university band struck up a beautiful overture, which did not want for appreciation.

Mr. J. Reginald Frost, a junior student of very fine promise, then stepped forward and delivered the prologue, which was a composition of Mr. William H. Lepere. As a poem it did great credit to its author, and in its recital, aided by very expressive and graceful gesticulation, the young man well earned the plaudits with which he was rewarded. And in this connection it may be stated, as a matter of justice, that the rare elocutionary merit which was conspicuous in every effort of the evening is a result of the work of Rev. Father Calmer, whose system of teaching that branch, in which he is wonderfully proficient, seems to be almost perfect.

The musical interlude consisted of Pinafore medley, comprising all of the prettiest airs of that popular opera.

Mr. Thomas A. Roberson, of the graduating class, delivered an oration on the subject of "Science and Religion," wherein he manifested a high degree of literary taste, an elegant use of language, and a logical capacity




that was remarkable. He declared that the natural sciences are progressive, as is proven by geology, astronomy, chemistry, and physics. "This progress," said he, "we cannot and do not deny; and we gladly wreath around the age's brow the laurel crown of well-deserved praise and honor." But, while admitting and asserting that progress, he held that he could not be reasonably construed as gainsaying a well-established principle of faith. Discussing this point, he said: "There may sometimes appear to exist a contradiction between them, but this is only apparent, and not real; for, on further inquiry, this difference will disappear and vanish, like the baseless fabric of the imagination and the cheating vision of a dream. Hypothesis and theory cannot gainsay a well-established principle of faith. The further development of scientific discovery will only place in a clearer light the revealed truth, and add new lustre and the splendor of the noonday sunlight to the doctrines of revelation. Science is but the handmaid of religion." Pursuing this theme, the young orator exhibited not only a remarkable degree of clearness and ingenuity in reconciling science and religion, but a very thorough acquaintance with those points whereon the anti-religionists base their claim that the two are irreconcilable.

The oration was very loudly applauded, and a floral testimonial from some considerate friend made his triumph complete.

Mr. Edward H. Jones, the young gentleman whose native brightness and perseverance of effort won for him the brightest honors and the gold medal of the graduating class, was the next to entertain the au-

dience. The subject of his oration was "Absolutism," and, although weighty in its character, the young man proved his ability to handle it, not only intelligently, but in a manner which made it exceptionally interesting to his hearers. His remarks evidenced a large amount of historical research, and to the facts thus gleaned he applied his philosophy to prove the inherent and necessary evils of absolutism. A couple of brief extracts will serve to give a fair idea of the character of his effort: "For," said he, "tracing back the thread of truth through the labyrinth of ages, we find the old Roman Cæsars, like the Tarquins, wielding the sceptre of their regal power with tyrannous oppression; and the people, rising against their unjust and usurped authority, appointing in their stead dictators, like Cincinnatus, to take the helm of the ship of state and guide her safely through the troubled waters of sedition and revolt." Speaking of the history of absolutism in France, he said: "For more than three-quarters of a century the storm-cloud lowered over that devoted land. In vain the forked lightnings played, and the distant mutterings of the thunder foretold the coming of the tempest, until at length it burst in all its rage and fury. The French people, long held down by tyranny and oppression, at length let loose the torrent of pent-up passion, and, rising in one gigantic rebellion, swept away from the face of France almost every trace of royalty and aristocracy. Thus the French Revolution, with all its accompanying horrors, was nothing but the legitimate outcome of absolutism in its strictest form."

The gentlemanly, modest demeanor of the speaker,



and his very clear and impressive delivery, made the most of his effort, and at the conclusion of his remarks the demonstrations of approval were loud and long.

The next event was musical in character, Mr. James W. Hingston treating the assemblage to a masterly cornet solo.

Mr. Francis A. Hobein chose for the subject of his oration a great one, — Daniel Webster. Mr. Hobein is a young man of good presence, a commendable degree of self-confidence, a rare ease of gesture, and a good, clear enunciation, all of which serve to make him the best orator of his class. His effort was a eulogy, rather than a criticism, and was highly meritorious. Goldsmith, he said, had asserted that it is from its excellence in polite learning that a nation must expect a character from posterity. “America, though the child of earth’s old age, has already nursed and reared to glorious manhood upon her virgin soil a genius whose science, humanity, and generosity are almost without a parallel; whose eloquence was like an overflowing fountain of lofty and noble sentiments, — integrity, truth, and public spirit; of whom we may proudly say, ‘the world has become the temple of his fame, the sun the coronet of his glory,’ — Daniel Webster, the Demosthenes of the new world.” Speaking of Webster’s speeches and writings, he said that, “all in all, he must be considered a striking instance of the power and talent of our nation. His memory will live in spite of party bias and sectional prejudice, unfading and undying; for around it are clustered the brightest principles and virtues of a spotless public life, which have led him to glory, fame, and immortality.”

The interlude which followed Mr. Hobein’s speech

consisted of a beautiful trio, "The Wanderer's Joys," sung by three little boys, named Julius Kohl, Alex. Deprez, and Robert Henneman. The music was very sweet, and the boys made a "big hit." The audience would not be quiet until they had given an *encore*.

Part second opened with an oration and valedictory by Mr. James W. Hingston. The subject of the oration was "Secret Societies." Mr. Hingston is a young man of excellent intellectual attainments, and, although never born for an orator, he spoke plainly, slowly, and effectively, bringing out clearly all the points of an admirably written effort. His discussion of secret societies was mainly directed to showing the baneful effects which they produce. He argued that, for a man to blindly take a comprehensive oath of fealty to any society was to place his will and conscience in a state of subjection which could not but be disastrous. For the oath of a Mason, for instance, is so binding upon him that, were his duties as a citizen on the one side and the dictates of his society on the other, he must stifle his conscience, and remain true to the oath of obedience which he took when he joined the organization. After discussing this subject at considerable length, the young man delivered the valedictory, referring feelingly to the many years he had spent at the old university, and declaring that its associations would be hallowed in his memory while life remained. His address to the faculty was very touching, and full of gratitude for the care they had bestowed on him and his comrades, and the patience with which they had corrected all errors or wrong-doings.

After a very enlivening descriptive piece of music, entitled the "Railroad Gallopade," Rev. Father Keller

announced that the conferring of degrees was next in order. He proceeded, according to time-honored custom, to read in Latin the text of the diplomas which were about to be awarded, and then read the list of the gentlemen who were to receive the degree of LL.D. It was as follows:—

#### THE LL.D.'S.

Jeremiah S. B. Alleyne, M.D.; Hon. Robert A. Bakewell, Hon. J. Richard Barrett, Jerome K. Bauduy, M.D.; Louis C. Boisliniere, M.D.; Hon. Henry A. Clover, Emile Doumeing, M.D.; Edward T. Farish, Esq.; Hon. Augustus H. Garland, Elisha H. Gregory, M.D.; Hon. James Halligan, Hon. Henry B. Kelly; Timothy L. Papin, M.D.; Hon. Thomas C. Reynolds, Ellsworth F. Smith, M.D.

Accordingly as the names were called, the gentlemen arose among the audience and walked upon the platform. Gray heads predominated largely in the coterie, and the university might well be proud of such a group of children.

The gentlemen need no recommendation to St. Louisians, for most of them have already made their enduring mark in our local history. The reverend father presented to each his diploma; and as the gentlemen left the platform, proud in their new possession, the applause was thundering.

Father Keller then proceeded with the awards, the classes in each case proceeding to the platform and forming in line. They were as follows:—

#### THE DEGREE OF A. M.

Walter J. Blakely, Matthew F. Burke, Esq.; James



A. Cain, A.B.; Bartholomew M. Chambers, A.B.; Ashley C. Clover, Esq.; Wolsey W. Collins, Esq.; Thomas H. Coppinger, Esq.; William A. Hardaway, M.D.; Michael F. Healey, Esq.; Ralph W. Humes, A.B.; William T. Humes, A.B.; Louis H. Jones, A.B.; George H. Loker, Jr., A.B.; John J. McCann, Esq.; Rev. Michael J. McLoughlin; P. William Provenchere, Esq.; Amadée V. Reyburn, A.B.; Eugene C. Slevin, Esq.; Louis S. Tesson, M.D.; Vallé F. Reyburn, Esq.; Lucien Carr, A.B.; Rodney W. Anderson, M.D.

#### THE DEGREE OF A. B.

Wilber N. Beal, Louis C. Boisliniere, Jr.; Lashley M. Gray, Harry L. Haydel, James W. Hingston, Francis A. Hobein, Edward H. Jones, William H. Lepere, Robert T. Venneman.

#### THE DEGREE OF B. S.

Joseph A. Clarkson, John W. Hughes, and Thomas A. Roberson.

Diplomas were conferred on the following graduates in the commercial course: John P. Bonnet, Augustus D. Caldwell, Benjamin L. Emmons, John T. Gorman, Thos. H. Larkin, Louis F. Lumaghi, John F. McDermott, James M. Murphy, William H. Ohlman, Peter J. Parle, Alexander D. Powers, Ambrose R. Quinn, John E. Shields, Edward G. Trueheart, John N. Verdin, J. Henry Wilks.

The highest honors and gold medal of the graduating class were conferred upon E. H. Jones.

The highest honors and gold medal of the scientific course were won by Thomas A. Roberson.

The gold medal for the best essay on "Evidences of

Christianity," was won by Alonzo C. Church; next in merit, Edward G. Trueheart. Subject: "Christ is Truly God." Donor, Right Rev. P. J. Ryan, D.D., Bishop Coadjutor of St. Louis.

The gold medal for the best English essay in the Philalethic Society was won by William H. Lepere; next in merit, Francis A. Hobein. Subject: "Criticism of the Oratory of Daniel Webster." Donor, Gen. D. M. Frost.

The gold medal and the highest honors were awarded to Edward G. Trueheart, among the graduates of the commercial course.

When the candidates were all ranged upon the platform, Dr. E. H. Gregory stepped forward and delivered the following—

#### ADDRESS TO THE GRADUATES.

GRADUATES:—This day will ever be of precious memory. You have won golden opinions. Your golden opportunity embraces the golden jubilee of your *alma mater*. It now remains for you to make your "golden mark."

From to-day you begin a new life. Hitherto all has been preparation, hope, and promise. Now come the solid realities of practical life; now come work and duty, painful responsibilities, and travelling care. Armed, as you are, with intelligence and will, every obstacle will be overcome. We learn in order to act. The end of all knowledge being action, the end of all action is to promote the welfare and the progress of mankind upon the earth. Thirty-five years ago I began the race of life at the point from which some start to-night. Could I recall vividly the thoughts and feelings of my

mind then, and contrast them with my thoughts and feelings now, I might extract from the comparison the essence of my practical life, and impart it to you. But this would be a difficult task, probably impossible, and of doubtful advantage. Nations nor individuals do not profit much by the experience of other nations or of other individuals; they must acquire a like experience for themselves, too often learning through suffering, succeeding through blundering, and attaining the calmness of wisdom through the fevers of passion; and at last, when opportunities are gone, and their consequences in irrevocable operation, it is seen, perhaps, how much better use we might have made of them. Perhaps there is a wise purpose in this inability of the young to take home and assimilate the experience of their elders; it might dishearten hope, dampen enthusiasm, and despoil energy. I would rather foster that enthusiasm and freshness of spirit which makes life itself a joy; would promote that full stream of young energy in its eager pursuit of life's highest aims, hoping that its illusions may not be destroyed by experience, and that the heart, as it is more and more applied to know wisdom, may not realize that all is "vanity and vexation of spirit."

Gentlemen, your next step in life is to choose your profession; having chosen it, to justify your choice by your work. Work as if nature had denied you every thing but the faculty of working, with the promise that not a drop of the sweat of the brow shall be wasted, any more than a drop of His heavenly dew. If nobody reads us in a hundred years from now, what does it signify? The drop of water that falls into the sea has gone to swell the flood, and the flood never dies. He

who has been of his time, says Schiller, "has been of all time. He has done his work; he has his share in the creation of things which are eternal." How much that is now forgotten has contributed to bring about the signs of progress we are witnessing? Again: work so that it may be said of each of you, when his long day's task is over and the night has come, that he was in his "right place."

Lastly, gentlemen, let me remind you that life has its three stages,—youth, manhood, and old age. Let it be your anxious care now, in the first stage of joy and hope, so to pass to the second stage of work and duty that the last stage may not be a long regret.

After more music, there was an award of premiums to the senior and junior students. The select choir sang another beautiful song, entitled, "Good-Night," and the band closed the entertainment. It was a grand success.

[ VI. ]

To give some idea of the practical working of the university and of the studies pursued, we append, in conclusion, the list of officers and professors for the scholastic year ending June 25, 1879, and the courses of instruction pursued, as given in the annual catalogue.

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PROFESSOR OF RHETORIC.

MR. GEORGE A. HOEFFER, S. J.,

PROFESSOR OF POETRY.

MR. J. F. PAHLS, S. J.,

FIRST CLASS OF HUMANITIES.

## ST. LOUIS UNIVERSITY.

MR. J. G. DELIHANT, S. J.,

SECOND CLASS OF HUMANITIES.

MR. R. ROSSWINKEL, S. J.,

THIRD CLASS OF HUMANITIES — DIVISION A.

REV. C. LAGAE, S. J.,

THIRD CLASS OF HUMANITIES — DIVISION B.

MR. J. E. HANHAUSER, S. J.,

CLASS OF RUDIMENTS.

MR. A. J. BURROWES, S. J.,

FIRST RHETORIC CLASS OF COMMERCIAL COURSE.

REV. C. COPPENS, S. J.,

PROFESSOR OF LOGIC.

REV. H. A. SCHAPMAN, S. J.,

SECOND RHETORIC CLASS.

MR. S. A. BLACKMORE, S. J.,

FIRST GRAMMAR CLASS.

MR. J. GONSER, S. J.,

SECOND GRAMMAR CLASS.

MR. J. P. WAGNER, S. J.,

PREPARATORY CLASS.

REV. J. G. H. KERNION, S. J.

PROFESSOR OF FRENCH.

MR. J. GONSER, S. J.,

PROFESSOR OF GERMAN.

MR. R. ROSSWINKEL, S. J.,	} ASSISTANT PROFESSORS OF GERMAN.
MR. J. E. HANHAUSER, S. J.,	

MR. M. COURTNEY, A. B.,

TEACHER OF BOOK-KEEPING AND PENMANSHIP.

MR. G. A. HOEFFER, S. J.,	} ASSISTANT PREFECTS OF DISCIPLINE.
MR. A. J. BURROWES, S. J.,	
MR. J. P. WAGNER, S. J.,	
MR. R. ROSSWINKEL, S. J.,	

MR. C. J. RICHTER,	} TEACHERS OF MUSIC.
MR. F. ANGERSTEIN,	
MR. P. M. ENZINGER,	

T. L. PAPIN, M.D., LL.D.,

ATTENDING PHYSICIAN.

## COURSES OF INSTRUCTION.

There are two distinct courses of study, the CLASSICAL and the COMMERCIAL.

### CLASSICAL COURSE

This course is designed to impart a thorough knowledge of the English, Greek, and Latin languages; of mental and moral philosophy; of pure and mixed Mathematics, and of the physical sciences. It is completed in six years, and is intended to prepare the student for any career which he may desire to pursue, whether professional or commercial, etc. The students

in this course are divided, according to their proficiency, into six classes, which correspond to the six years of the course.

When a student is admitted into the college, he is examined by the prefect of studies, and placed in the class which his previous attainments have qualified him to enter. The course is thus shortened by one year or more for such as have made some progress in classical studies. For those who are advanced in other branches, without any proficiency in the ancient languages, provision is made to fit them, by supplementary instruction in Latin and Greek, for the class to which they are equal in other respects.

#### FIRST YEAR.

#### THIRD HUMANITIES.

This class is meant to impart chiefly an elementary knowledge of Latin and Greek. Besides furthering the pupil in arithmetic, English, American history, and geography, it introduces him to the classical course, and begins to fit him for professional life. While the commercial branches are carefully attended to, the talent for classic culture is closely observed, and the pupil directed accordingly.

#### AUTHORS AND CLASS-WORK.

*Latin*. — Brooks's *Epitome Historiæ Sacræ*; Written and Oral Exercises.

*English*. — Murray's *Grammar and Exercises*; Gilmour's *Bible History*; *Comprehensive Geography*, No. 2; *Elocution*.

*Arithmetic*. — Ray's *Practical*.

*Writing*. — *Lessons in Penmanship*.

*Christian Doctrine.*—Study of Catechism, with explanation.

*Greek.*—Brooks's First Lessons.

#### SECOND YEAR.

### SECOND HUMANITIES.

The object of this class is to develop more perfectly the knowledge of Greek and Latin in the idiom. The commercial branches—English grammar and composition, history, geography, and arithmetic—are continued, and much attention is paid to them, though the class is appreciated chiefly in proportion as it may promise graduation in the classical course.

#### AUTHORS AND CLASS-WORK.

*Greek.*—Brooks's First Lessons; Exercises; Græca Minora.

*Latin.*—Yenni's Grammar; Exercises; Viri Romæ; Nepos; Cæsar.

*English.*—Murray's Grammar (continued); Exercises; Composition; Fredet's Modern History; Comprehensive Geography, No. 3; Elocution.

*Arithmetic.*—Ray's (continued).

*Writing.*—Lessons in Penmanship.

*Christian Doctrine.*—Study of Catechism, with explanation.

#### THIRD YEAR.

### FIRST HUMANITIES.

This class cultivates talent for style in epistolary, narrative, and descriptive composition. While the classics are well cared for, and history and geography, arithmetic and algebra, are of daily recitation, book-



keeping and other branches suited to commercial life are not forgotten, even though the student is supposed to aim chiefly at success in a profession.

#### AUTHORS AND CLASS-WORK.

*Greek*.—Yenni's Grammar; Arnold's Greek Exercises; Xenophon; St. Chrysostom.

*Latin*.—Yenni's Grammar (continued); Arnold's Latin Exercises; Ovid; Cicero de Senectute et Amicitia; Virgil.

*English*.—Comparative Grammar of the English, Greek, and Latin Languages; Composition; Fredet's Modern History (continued); Comprehensive Geography, No. 3 (continued); Elocution.

*Mathematics*.—Towne's Algebra.

*Book-keeping*.—Crittenden's.

*Christian Doctrine*.—Perry's Instructions.

#### FOURTH YEAR.

##### POETRY.

In this class the student begins to study the nature of poetry, and to familiarize himself with the various kinds of poetical composition. Original poems and essays form a daily exercise in class-work, and the Greek and Latin authors are given as models for imitation.

#### AUTHORS AND CLASS-WORK.

*Greek*.—Prosody; Dialects; Arnold's Exercises (continued); Homer; St. Chrysostom.

*Latin*.—Prosody; Arnold's Exercises (continued); Livy; Virgil; Horace.

*English*.—Prosody; Hart's Composition and Rhetor-

ric; Essays and Debates; Fredet's Ancient History; Mythology; Elocution.

*Mathematics.* — Davies's Geometry.

*Physics.* — Olmsted's Philosophy; Johnson's Chemistry. Lectures by the professor.

*Christian Doctrine.* — Perry's Instructions.

#### FIFTH YEAR.

#### R H E T O R I C.

This class is intended to impart a thorough knowledge of rhetoric, by means of a close criticism of literature and the precepts of oratory. Historical composition is also carefully studied, and classic poetry is made to serve as a help to success in public speaking.

#### AUTHORS AND CLASS-WORK.

*Greek.* — Demosthenes; Plato; Euripides or Sophocles; Composition.

*Latin.* — Horace; Cicero; Tacitus; Composition.

*English.* — Blair's Rhetoric; Quintilian; Debates. Oratorical Composition; Elocution.

*Mathematics.* — Davies's Plane and Spherical Trigonometry; Surveying.

*Physics.* — Olmsted's Philosophy (continued); Johnson's Chemistry (continued). Lectures by the professor.

*Evidences of Christianity.* — Lectures. For reference: Jouin's Evidences of Religion.

#### SIXTH YEAR.

#### P H I L O S O P H Y.

The object of this class is to perfect the mind by forming the habit of close and correct thought. Right

principles of mental and moral science are carefully instilled, and from them the student is made to deduce logical conclusions.

#### AUTHORS AND CLASS-WORK.

*Logic, Metaphysics, and Ethics.*—The Philosophy of St. Thomas; Lectures by the professor; Dissertations and Discussions by the students. For collateral use: Liberatore, Sanseverino, Dmowski, Hill's Logic and General Metaphysics; Hill's Ethics.

*Mathematics.*—Church's Analytical Geometry; Peck's Differential and Integral Calculus.

*Astronomy and Mechanics.*—Snell's Olmsted. Lectures by the professor.

*Evidences of Christianity.*—Lectures. For reference: Jouin's Evidences of Religion.

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### COMMERCIAL COURSE.

This course embraces all the branches of a good English education. It is completed in four years, and prepares students for business, commercial pursuits, etc.

#### FIRST YEAR.

#### SECOND GRAMMAR CLASS.

In this class the student is made familiar with the principles of arithmetic and grammar, and with the main facts of United States history. English composition is a daily exercise, wherein special attention is paid to the arrangement of words and the amplification of sentences.

## AUTHORS AND CLASS-WORK.

*English.* — Murray's Grammar and Exercises; Goodrich's History of the United States; Comprehensive Geography, No. 2; Elocution.

*Arithmetic.* — Ray's Practical.

*Writing.* — Lessons in Penmanship.

*Christian Doctrine.* — Study of Catechism, with explanation.

## SECOND YEAR.

## FIRST GRAMMAR CLASS.

This class completes the study of arithmetic and grammar, giving much time to the analysis of sentences and to the rules of punctuation. The epistolary and narrative styles of composition are made a specialty, and history and geography are studied more thoroughly.

## AUTHORS AND CLASS-WORK.

*English.* — Murray's Grammar (continued); Exercises; Epistolary Composition; Formby's Bible History; Comprehensive Geography, No. 3; Elocution.

*Arithmetic.* — Ray's (continued).

*Writing.* — Lessons in Penmanship.

*Christian Doctrine.* — Study of Catechism, with explanation.

## THIRD YEAR.

## SECOND RHETORIC CLASS.

This class has for its subject-matter the principles of rhetoric, and aims at facility in the minor species of composition, more especially such as relate to commercial life. Besides algebra, history, and geography, book-keeping is taught daily, while at the same time

the students are made to memorize from the masters of English literature.

#### AUTHORS AND CLASS-WORK.

*English.* — Hart's Composition and Rhetoric; Essays; Debates; Fredet's Modern History; Comprehensive Geography, No. 3 (continued); Elocution.

*Book-keeping.* — Crittenden's.

*Arithmetic.* — Ray's (continued).

*Mathematics.* — Towne's Algebra.

*Christian Doctrine.* — Perry's Instructions.

#### FOURTH YEAR.

##### FIRST RHETORIC CLASS.

This class is meant to perfect the commercial student in rhetoric and the higher styles of composition, as well as to further him in mathematics, and give him some knowledge of logic and the natural sciences.

#### AUTHORS AND CLASS-WORK.

*English.* — Rhetoric (Mill's Blair); Composition; Debates; Hill's Logic and General Metaphysics; Fredet's Ancient History; Mythology; Elocution.

*Mathematics.* — Davies's Geometry; Plane and Spherical Trigonometry; Surveying.

*Physics.* — Olmsted's Philosophy and Johnson's Chemistry.

*Evidences of Christianity.* — Lectures. For reference: Jouin's Evidences of Religion.

#### FRENCH AND GERMAN.

The study of French and German is optional in either course.



## COURSE OF SCIENCE.

Students of the commercial course, who desire to pursue the study of the sciences beyond the limits assigned in the foregoing scheme for said course, are invited to devote one year after their graduation to this object. During this additional year, they apply themselves to the study of metaphysics, mathematics, and astronomy, together with the members of the class of philosophy in the classical course. They continue and complete the study of physics and chemistry, and are further exercised in literary and scientific composition.

At the termination of this year they receive the degree of Bachelor of Science, provided they give evidence of meriting it by general excellence of conduct, and by a successful examination in mental and physical sciences.

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## PREPARATORY.

Pupils who are not sufficiently advanced to enter the classical or the commercial course are received into the Preparatory Department, provided they know how to read, and are not under ten years of age.

## PREPARATORY CLASS.

*English.* — Sargent's Standard Third Reader ; Webster's Elementary Spelling-Book ; Schuster's Abridged History of the Old and New Testaments ; Comprehensive Geography, No. 2.

*Arithmetic.* — Ray's Primary.

*Writing.* — Lessons in Penmanship.

*Christian Doctrine.*— Study of Catechism, with explanation.

### CLASS OF RUDIMENTS.

*English.*— Murray's Grammar and Exercises ; Webster's Elementary Spelling-Book ; Sargent's Standard Fourth Reader ; Goodrich's History of the United States ; Comprehensive Geography, No. 2 (continued) ; Elocution.

*Arithmetic.*— Ray's Practical.

*Writing.*— Lessons in Penmanship.

*Christian Doctrine.*— Study of Catechism, with explanation.

SECOND TERM. — *Latin.* — Brooks's Epitome Historiæ Sacræ.











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